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OF

Practical Divinity,

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BRITISH MUSEUM

EXTRACTS

FROM THE

WORKS

OF

Mr. JOSEPH ALLEIN

CONTINUED.

BRITISH MUSEUM

TWO

PRACTICAL CASES

OF

CONSCIENCE

RESOLVED,

By Mr. *JOSEPH ALLEIN.*

BRITISH MUSEUM

THE FIRST CASE OF CONSCIENCE

On *Matth.* v. 47.

What do ye more than others?

Queſt. WHEREIN *ſhould Chriſtians be ſingular in their Obedience? Or, what may they and muſt they do more than others?*

Anſw. TAKE the Anſwer in theſe Ten *Rules*, containing the Character of a Chriſtian.

RULE I.

RULE I. *Heartily love them that slight you, and wish and seek the Good of those that hate you, and seek to hurt you.* This is the very Thing urged in the Text, *If you salute your Brethren only, and love them that love you, do not even the Publicans the same?* Matth. v. 46, 47. To love them that respect and value us, this every one can do; but to love them truly that think meanly of us, and have Prejudices and hard Thoughts against us, and to speak well of them that speak evil of us: This is to do more than others. Thus the Martyr *Cranmer*, of whom it was a Proverb, *Do the Bishop of* Canterbury *a Displeasure, and you shall ever have him your Friend.* Thus that holy Man, in his parting Words, "I "had never any greater Pleasure in all my Life than "to forget and forgive Injuries, and to shew Kind-"ness to them that sought Evil to me." Study who have offended you, and disobliged you, and slighted you, and keep up good Thoughts of them, if the Cause will bear it, and speak nothing but Good of them, and think what Kindness you may shew them: Pray for them, wish well for them, *so shall you be the Children of your Father which is in Heaven.*

RULE II. *Swim against the Stream.* The Dead will swim with, but the Living against the Stream. When Religion is in Fashion, every one will be in it: But to bear Head against the Current of the Times, to be for strict Godliness in all your Ways, when the Stream runs quite against it, and to resolve as *David* did, *to be yet more vile*, this is to be and to do more than others. To be singular in your good Choice and Resolutions, with *Joshua*, though all should vote against you; and, with *Noah*, to be perfect in your Generations, when never so adulterous; and to walk with GOD, when all Flesh have

have corrupted their Way, this is to do more than others.

RULE III. *Take more Care of that which is most out of Sight.* A Christian's Eye is most on the Things least seen: 1. *Upon his Heart*; herein he doth exceed the Righteousness of the *Pharisees*, whose great Care was to keep all fair and clean that came to view. Make great Conscience of your Carriage in Secret, and let your main Guard be upon your Hearts. 2. *Upon his Hope.* Others look to the Things seen; Things in Hand: But the true Believer walks by Faith, not by Sight, and lives a quite different Life from any others in the World besides. As living upon the Hopes of Heaven doth differ from living on Pleasures, Profits, and Honours of the World.

RULE IV. *Be merciful to others Failings, and very severe to your own.* To aggravate our own Evils, and to have an Excuse ready for our Brother's, to censure ourselves freely, and to come with a Mantle behind us to cover our Brother, this is to do more than others. The Servant of GOD rebukes others with Meekness, but falls out easily and bitterly with himself.

RULE V. *Suffer rather than sin.* To go so far with *Christ* as our Way lies together, is to do no more than an unsound Professor may reach to: The Trial is, when *Christ*'s Interest and ours do cross; and we must either baulk our Duty, or our Safety and Advantage. The famous Martyr, under *Julian*, would not give one Half-penny towards the building of the Idol's Temple, though he was offered his Life on those Terms. When a Man shall lie in outward Misery, and have a Door

Door of Deliverance open, if he will but sin, and yet he will not accept it, this is to do more than others.

RULE VI. *Rejoice in Losses for* Christ, *and glory in the Cross.* When we take Pleasure in Infirmities, in Tribulations, and rejoice that we are counted worthy to suffer Shame for the Name of *Christ*, this is to do more than others. When the Servants of GOD shall not only patiently but triumphantly undergo the Crosses that rack the Hearts of others; when *Paul* and *Silas* sing in the Stocks, and the Martyrs embrace the Faggots, and kiss the Stake: When the valiant Pilot shall say of his Prison, *In the Judgment of the World we are in Hell, but I find in it the sweet Consolation of Heaven*; and the holy *Bradford*, *My Prison is sweeter to me than my Parlour, than any Pleasure I have had in all my Life.* This is to exceed others.

RULE VII. *Make a true Conscience of the least Sin, but most Conscience of the greatest.* In one of these will the Unbeliever be found tardy. It may be he will fly from open Sins, and startle at gross staring Sins; but of little Sins he makes little Conscience; or else, he will be very tender of little Things, scruple the picking the Ears of Corn on the Sabbath-day, or the curing of the Sick, and strain at the Gnat, when he will in other Things swallow a Camel, devour Widows Houses. The Sincere will indulge no Sin; grieves for, groans under, cries out feelingly against his very Infirmities, but most dreads what GOD most hates.

RULE VIII. *Allow yourselves in the Neglect of no Duty, but reserve yourselves for the Duties of most Weight.* To tithe Mint and Cummin, and neglect

glect Judgment, Mercy and Faith; to be zealous for human Ceremonies, Ordinances, and Mens Traditions, and omit the weightier Matters of the Law, is the *Pharisees* Way. To eye both the Tables, to join sweetly together Morality and Piety, to be punctual with Men, but not careless of GOD; to give to *Cæsar* the Things that are *Cæsar*'s, but first to give to GOD the Things that be GOD's; this is to do more than others. The sincere Christian hath Respect to all GOD's Commandments, walks in all his Statutes; is throughout with GOD, but he is most zealous in those Things that lie next the Heart of Religion.

RULE IX. *To love your Reprovers.* Herein *David* doth more than *Ahab:* See their contrary Frames 1 *Kings* xxii. 8. *Psal.* cxli. 5.

RULE X. *Subject all your worldly Interest to your Maker's Glory*, and perform holy Duties with holy Ends; while others do their best Actions with carnal Aims, you must do your common Actions with heavenly Aims.

Q. *How may we know when we do more than others that are unsound?*

I SHALL answer this Question by propounding eight Questions to you, beseeching you to retire to the most solemn and strict Examination, and make Conscience to give a clear Answer to these few Interrogatories.

Q. 1 *When others pick and chuse, have you Respect to all* GOD's *Commandments?* The sound Christian sets all GOD's Commands before him: He eyes all his Copy, and heartily studies a throughout Conformity: He doth not fear the LORD and serve

serve other Gods, nor divides his Service between God and Mammon; but he is all for Uniformity, and entirely devoted to God's Service and Fear alone: He hath a good Conscience, willing in all Things to live honestly, and doth forsake all his Sins, and keep all his Statutes, that are known to him.

Let me therefore ask you two Questions:

(1.) When *others divide the Tables, do you join them in your Practice?* The Hypocrite may be just and square towards Men, but follow him to his Family or Closet you shall find but little of God: His Family is neglected, his Soul is neglected: Or it may be he is a forward first table Man, but you shall find him tardy in the second. He will make many Prayers, and long Prayers, yet no Conscience of devouring Widows Houses. He is a great Pretender to Piety, but mean while neglects Judgment and Mercy. The Sincere join all together: He is so far careful for Justice with Men, that mean while he will not neglect the first and great Part of Justice, to give God his Due. He doth justly, he loves Mercy, but withal walks humbly with God: He walketh soberly with Respect to himself, righteously towards his Neighbour, and godly towards his Maker. He is not one of these that are good only on his Knees, but you shall find him every where conscientious: You shall have Temperance at his Table, Chastity and Modesty in his Behaviour, Grace and Truth in his Works, Charity in his Deeds, Faithfulness in his Trust, Justice in his Dealings. He doth not only seem to be religious, but bridleth his Tongue; he is not only a good Christian, but a good Neighbour; not only a good Man, but a good Husband, a good

a good Master, a dutiful Child, a diligent and faithful Servant, a good Subject. In a Word, he makes a great Conscience of discharging the Duties of his Relations among Men.

(2.) WHEN *others stick in Externals, do you look to the spiritual Part of every Command, and principally mind the inward Vitals of Religion?* Do you not only make Conscience of performing Duties, but carefully look to the Manner of performing them, and the Ends for which you perform them? Do you not only make Conscience of open, but of secret Sins? Do you abound above all in secret Duties? Do you keep a Watch upon your Hearts, and make Conscience not only of the gross Acts of Sin, but even of sinful Thoughts, Inclinations and Desires?

Q. II. WHEN *others have had their Reserves in closing with* Christ, *do you give up all to Him entirely?* Have you taken *Christ* deliberately, understandingly, sitting down first, and counting the Cost? Have you not secret Reserves for your own Ease, Safety, Estate, beloved Sin? Have you, upon solemn Consideration, accepted *Christ* as *the* LORD *your Righteousness*, for better, for worse, for all Changes of Times and Conditions? To run all Hazards with Him, and to take your Lot with Him, fall as it will?

Q. III. WHEN *others are for a little Religion by the by, do you make Religion your Business?* Do you not put off GOD with the World's Leavings, and serve Him when you are at Leisure? Must not GOD stand by while the World is first served? And are not your Souls the least of your Cares, and put off with some Scraps of your Time? Is

Religion your Trade, and your Converſation in Heaven? Do you walk with GOD, or have you only now and then a Turn with Him? When you have ended your Prayers, is there an End of your Religion 'till you come to them again, or do you carry on a Deſign of Religion throughout your whole Courſe? Have you only a Liſt of Religion at the Outſide of the Piece, or is the Woof of Religion woven into the whole Cloth? into Heart and Life? into your Diſcourſe, and Trades, and Tables? Do you *firſt ſeek the Kingdom of* GOD, *and the Righteouſneſs thereof?* Is it the chief Care of your Lives that GOD be ſerved, and your Souls be ſaved? And is this the one Thing neceſſary with you, that you are moſt ſollicitous about? Do your very Hearts ſay, with *David*, *One Thing have I deſired of the* LORD, *and that I will ſeek after?*

Q. IV. WHEN *others are for the Wages of Religion, are you for the Work?* Can you ſay, with *David*, *I have choſen thy Precepts?* Had you rather be holy than otherwiſe, if you were at your Choice? Had you rather be GOD's Servants, and live at his Command, than at your own Luſts? Do you count the Laws of *Chriſt* your Heritage, or rather do you not count them your Bondage? Do you chuſe not only the Wages of Righteouſneſs, but the Ways of Righteouſneſs? Are GOD's Commandments your Delight? And are the ſweeteſt Hours of your Lives the Hours you ſpend with Him? Do you never enjoy yourſelves ſo much as when you moſt enjoy GOD? Is his Service the greateſt Comfort? And is it Meat and Drink to you to do his Will, unleſs when you are not yourſelves, in the Time of Temptations or Deſertion? Do you make uſe of holy Duties only as Men do

of

of Physick, when they are ill at Ease, when Conscience lasheth, or Afflictions sting, or to pacify God, that he may not hurt you? Or, do you use them as your daily Bread, and Staff of your Life, and Means of your Comforts?

Q. V. When *others are for a cheap and easy Religion, are you for Self-denial?* When others are for the Religion that will serve them best, are you for that which will serve God best? When others are all upon the sparing Hand, and will spare what may be spared, and study how they may best save Charges in going to Heaven, are you of princely Spirits, to resolve not to serve the Lord with that which will cost you nothing? Is your Course of Religion such as doth put your Flesh to it, and cross and curb its Desires, or do you love to give it what it craves, and suffer it to take its own Way? Have you no Enemy you dread so much as Self? Do you pamper and please it, and make Provision for it, or do you pray and watch against it, and grieve for its Infirmities, and had rather than all the World that this Enemy were under your Feet?

Q. VI. When *others are for no more of Religion than needs must, are you for the Height of Religion?* Some are very inquisitive what is the lowest Pitch of Religion that a Man may have, and go to Heaven: But the sincere Christian, though satisfied that his State is safe, will rest in no Attainments in Grace, but reaches forward, and presses on, if it were possible, to attain to the Resurrection of the Dead. *He that doth not desire, and design, and endeavour Perfection, never yet came up to Sincerity.* A true Believer desires Holiness for Holiness Sake, and therefore is set upon perfecting Holiness. O-

thers desire it only for Heaven's Sake, and therefore are only for so much as will bear their Charges thither. Others make use of Holiness only as a Bridge to Heaven, and therefore are for no more than will just serve their Turn. The true Believer hath a holy Nature, and therefore Holiness is his Element and natural Employment; and he must needs desire Holiness in its Height, because every Nature reaches after Perfection in its Kind. He desires not Holiness because it is the Way to Heaven, but he loves Heaven the better for the holy Way that leads to it, and for the perfect Holiness which is there.

Q. VII. When *others are all for the Salvation of* Christ, *are you as truly for Sanctification by* Christ? Do you take *Christ* as God offers Him, with all his Offices and Benefits, to be both a Prince and a Saviour, to give Repentance as well as Remission of Sins? Are you desirous of the Dominion of *Christ*, as well as Deliverance by *Christ?* Do you close with his Burden, as well as his Benefits? Do you count his Laws your Liberty, his Government not your Bondage, but your Privilege, his Service your Freedom? Do you go in *Christ*'s Ways, as in Gives or Fetters, or do you run with Enlargement of Heart?

Q. VIII. When *others make Self their End, do you set up* God *above all as your highest End?* Is it your great Design in your whole Course of Life to glorify and enjoy God? Do you count this your whole Business and Blessedness? Do you make other Business stoop to this? other Interest yield to this? Do your Souls breathe after this above all worldly Good, that *Christ* may be magnified in you? Do you count your Name,

and

and your Estate, as Loss, and the Delights of Sense but as Puddle-Water, in Comparison of *Christ?*

If Conscience give a comfortable and clear Answer to these Questions, go in Peace: Blessed are you of the Lord: God is your Friend: Heaven is your Portion: *Christ* is yours: All is yours. *For he that hath these Things shall never be moved.*

6 JY 64

THE SECOND

CASE of CONSCIENCE

On THESS. IV. 1.

Furthermore then we beseech you, Brethren, and exhort you by the LORD JESUS, *that as ye have received of us how you ought to please* GOD, *so ye would abound more and more.*

Quest. WHAT *may and must a Christian be and do that he may please* GOD?

Answ. To your pleasing of GOD something is necessary as to your Persons, and something as to your Performances.

First, As *to your Persons*, it is necessary in general, that you be in a State of Reconciliation with GOD. If you would *walk worthy of the* LORD *unto all-pleasing*, you must first be Friends with Him. Labour to get the Breach made up, to have the Enmity slain, to have divine Displeasure removed. 'Till thy Pardon be obtained, and thy Peace made, nothing thou canst do will please GOD. Come in then and touch the golden Scepter, yield to Mercy, kiss the Son, resign to *Christ*; accept of the Peace tendered you in the Word of Reconciliation, and then

then GOD will be Friends: More particularly, that you may be in a State of Reconciliation, and so in a Capacity of pleasing GOD, you must follow these Directions:

1. PUT *off every Sin.* It is your Iniquity that separateth between you and your GOD. If thou wouldst have GOD pleased, turn every Sin out of Doors; *pluck it out, cast it from thee.* If thou art of them that have Pleasure in Unrighteousness, the LORD hath no Pleasure in thee. He is not a GOD that hath Pleasure in Wickedness, Evil shall not dwell with Him; the Foolish shall not stand in his Sight; He hateth all the Workers of Iniquity. See that thou abandon every Sin that thou knowest; spare not one *Agag*, not a Right-Eye, not a *Herodias:* For then GOD will not spare thee: Give the Darling of thy Bosom a Bill of Divorce: Say to all thy Idols, *Get thee hence.* GOD will not look to that Man that looks pleasantly upon any Sin. Tho' thou be very diligent in GOD's Service, and presentest Him with Multitudes of Sacrifices, and many Prayers, He will be pleased with nothing, but hide his Face, and stop his Ears, whilst thou keepest thine Iniquities in thine Hands. O look into thy Hands, look into thy Heart, look into thine House, into thy Shop, thy Trade, thy Calling! See if there be not some Way of Wickedness that thou art found in. Thou canst not have Peace with GOD, nor He Pleasure with thee, 'till this be removed.

2. PUT *on the* LORD *Jesus Christ.*

First, THE *Red Robe of his Righteousness for Justification.* The LORD will never give thee a good Look, nor a good Word, but in *Christ:* He is a consuming Fire out of *Christ*, but get on his Robes and He will be well pleased. *Enoch* had this Testi-

Testimony, that he pleased God: But *Christ* had much more, that God was well pleased with Sinners, in and for Him. Away with these Rags, and with these Fig-Leaves. How can the Righteous Soul of God but abhor you, whilst in the menstruous Cloaths of your own Righteousness? Dare not to come to God, but with *Christ* in your Arms: Approach Him not but in the Garments of your Elder Brother, lest you carry away the Curse. *Joshua*'s filthy Garments must be put off, and *Christ*'s Raiment put on, or else there is no standing before the bright and burning Eyes of Infinite Holiness. Put on the Lord Jesus in Believing; that is, accept of Him in all his Offices, with all his Inconveniencies, and deliver up thyself to Him, and this will intitle thee to his Merits and Righteousness. Without this nothing will avail. If thy Head were Waters, and thine Eyes a Fountain of Tears, if thou shouldst wear thy Tongue to the Roots with Praying, if thou shouldst weep an Ocean, all could not get out one Spot: Nothing can be accepted while thou art out of *Christ*: And therefore in the first Place apply thyself to Him.

2dly, The *white Robe of his Grace for Sanctification.* Thou that art in the *Flesh*, that is unrenew'd, unsanctified, *canst not please* God. Never think to make up the Matter by a little mending and reforming particular Acts. Man, thy Heart must be renewed, thy State must be clean altered, or God cannot be pleased. The Tree must be made good, the Fountain must be healed, or else the Stream will be salt, and the Fruit sour. If *Christ* be once formed in thee, that is, his Image: Likeness is the Ground of Love: Similitude, and Suitableness of Nature is the Loadstone of Affection. God cannot but love his own Likeness; Wouldst thou

thou have his Favour? Wouldst thou have his Delight? Then conform to his Pleasure, study to be like Him, purify thyself as He is pure. The Righteous LORD loveth Righteousness: He desireth Truth in the inward Parts, and takes infinite Complacency in the Graces of his People. Therefore as the Elect of GOD, holy, and beloved, put ye on *Bowels of Mercy, Kindness*; put off all these, *Anger, Wrath, Malice, filthy Communication.* Particularly let me recommend to you some special Graces which GOD doth manifest Himself to be wonderfully pleased with.

1. BE *cloathed with Humility.* This is a Garment which must be put on, or else you cannot be saved. Here is the Dress you must come to GOD in. He must be *served with Humility of Mind.* You must humble yourselves to walk with Him. Humility is a plain, but yet a comely Garment. This Grace doth eminently honour GOD, and therefore GOD doth put a peculiar Honour upon, and manifest a most special Delight in this. Of all the Men in the World, this is the Man that GOD will look unto, even he that is poor, and of a contrite Spirit, that trembleth at his Word. As thou wouldst have GOD well-pleased with thee, be thoroughly displeased with thyself: If thou dost thoroughly loath thyself, GOD doth love thee. If thou abhorrest thyself, GOD delighteth in thee. Be angry with thyself, and the Almighty will turn away his Anger from thee: Condemn thyself, and GOD will acquit thee. In no wise extenuate thy Sins, nor justify thyself. Think the worst of thyself, and be willing that others should think meanly of thee, and heartily love them that slight thee. This is the Frame in which GOD is well pleased: Pass Sentence on thyself, and GOD will absolve thee:

thee: Set thyself at his Footstool, and He will lift thee up into the Throne.

II. PUT *on a Spirit of Zeal and Activity.* There is nothing GOD is more displeased with than Remissness, and Lifelessness, and Indifferency in Religion. The Lukewarm Water is not a greater Offence to the Stomach, than the Lukewarm Professor is to GOD: And therefore He will spue such a one out of his Mouth. Christians, where is your Zeal for the LORD of Hosts? *Christ*'s Redeemed must be zealous of good Works. *Not slothful in Business, but fervent in Spirit, serving the* LORD. Do not only that which is right in the Sight of the LORD, but do it with all your Heart: The LORD loveth a willing Servant: Bestir yourselves for the LORD. Be ye Followers of *Christ*, who went up and down doing Good. Every Christian should be a common Blessing, a publick Good. This is to be the *Children of your Father, which is in Heaven*, who is *good unto all, and his tender Mercies are over all his Works:* And be sure the Father doth best love that Child that is most like Him. A private narrow Spirit is a low and a base Spirit, unworthy of a Christian. A Catholick communicative Spirit, is full of great Desires, and great Designs. A large Heart set upon doing Good, whose Fire, tho' ever hottest within, will be breaking forth of his Breast, and provoking others; whose Love will not be confined to a Party, but gladly and thankfully owneth *Christ* wherever he sees Him. This Catholick Spirit, I say, is the Glory of Religion, the Church's Blessing, and GOD's Delight.

III. LIVE *by Faith.* If you would so walk as to please GOD, you must walk by Faith; Christians must look to the Things unseen; they must not live at the common Rate; *Christ* must be their Life

Life and Breath, their Prayer and their Promises, their daily Bread. By Faith did the Elders obtain that good Report. Live in the Power of Faith, and thou wilt please Him to the Heart; give Glory to Him by believing. Let the *Life* thou now livest in *the Flesh be by Faith of the Son of* GOD; Faith, as one well says, is the Navel of Morality.

LIVE by Faith in *Prosperity:* Though thou hast the World about thee, let it not be above thee; keep it at thy Feet; use it as thy Servant; be much in the Views of Glory and Contemplation of Eternity; be as though thou possessest not; rejoice as though thou rejoicest not, love as though thou lovest not, use this World as not abusing it; it is but a Fashion, not a Substance, and that which passeth away: Use it therefore with mortified Affections.

LIVE *by Faith in Adversity.* Weep as tho' you wept not, enduring the Cross, and despising the Shame, as looking unto *Jesus*, accounting *Christ*'s Reproaches your Riches, his Shame your Glory. Compare these light Afflictions with the Weight of Glory. Ply your Hearts with the Promises. Count if you can the Riches that are laid up in them. Roll yourselves upon the LORD, and know that your Heavenly Father hath no greater Delight than to see his Children trust Him, when all visible Helps are out of Sight.

IV. PUT *on the Ornament of a meek and quiet Spirit*, this is in the *Sight of* GOD *of great Price.* Study to be like your Father, slow to Anger, ready to forgive, forgetting Injuries, loving Enemies, requiting Ill-will with Kindness, ill Words with Courtesies, Neglects with Benefits: And if any wrong

wrong you, do him Kindness the sooner: So shall you bear his Likeness, and be his Delight. Oh seek Meekness! How can the Holy Dove rest in a wrathful Heart? *Christ* is a Lamb of Meekness: How can He take Pleasure in an unquiet contentious Spirit? Verily with the froward He will shew Himself froward: If you will not forgive others, He will not forgive you. Art thou hard to be pleased, a froward Wife, a froward Master, a cross, a wilful Servant? Surely GOD will not be pleas'd with thee: He will mete to you as you measure to others.

V. GET *a Spirit of Self-Denial.* Be content to be empty, to be abased that GOD might be honoured; be willing to decrease that He may increase. Forget yourself; renounce your own Wisdom, thine own Worthiness, thine own Will; bite in thy Passions, curb thine Appetite, bridle thy Tongue. This do and thou shalt be greatly accepted, and shalt find that GOD's Favour will infinitely reward thee for all the murmuring Oppositions and Discontents of the Flesh.

VI. MAINTAIN *a Spirit of Resolution and Constancy in the Ways of* GOD. This was the Renown of the three Worthies, *Dan.* iii. They feared not the Fierceness of *Nebuchadnezzar*'s Rage, nor the Fire of the Furnace; all the World could not make them bow; and how gloriously did GOD own them, and evidence his Pleasure in them? Stand your Ground; resolve to live and die by substantial Godliness; cleave to the LORD with full Purpose of Heart; let no Difficulties make you change your Station; then shall you be an Honour and a Pleasure to the GOD that made you.

WELL

WELL then, would you know what Frame of Heart is pleasing to GOD? Why, this *humble, zealous, active Frame; this believing, meek, self-denying, resolved Frame!* This is the Frame that is well pleasing in the Sight of GOD.

Secondly, As *to your Performances*, more briefly, that those may please GOD, you must look to these five Things.

1. THAT *they be done by the right Rule*; which is GOD's *Word*; you must not follow the Imaginations of your own Hearts; you must not do that which is right in your own Eyes. In all sacred Actions you must have GOD's Command to warrant you. You may not offer to GOD of that of which you are not able to say, *Thou requirest these Things at our Hands.* In all civil Actions you must have GOD's Allowance. Be sure He will never accept that which his Word condemns; under Pain of GOD's Displeasure dare not to set your Hands to what the Word forbids.

2. THAT *they be done to the right Ends*, which is GOD's *Glory*; how damnable did the *Pharisees* err? How miserably did *Jehu* miscarry? And both in Acts for the *Matter commanded*, for Want of Aiming at this End.

3. THAT *they proceed from right Principles.* (1) *Faith*, without which it is impossible to please GOD; Prayer will not avail, except it be the Prayer of Faith. We believe, and therefore we speak. (2) *Love*; If we should give our Goods to the Poor, and Bodies to the Fire, and not from Love, it would profit us Nothing. (3) *Fear*; We cannot serve GOD acceptably without *Reverence and godly Fear*, (no *slavish Fear.*) The LORD

taketh Pleasure in them that fear Him, in them that hope in his *Mercy*. Observe the happy Mixture, where these two are conjoined, that is, a true filial Fear. Saith *David*, *I will come to thy House in the multitude of thy Mercy*, (behold his *Faith*) *and in thy Fear will I worship toward thy holy Temple* (there is his *Fear* with *Faith*). *Faith* without *Fear* were Presumption: *Fear* without *Faith* is Despair; join these together and GOD is well-pleased.

4. THAT *they be done in a right Manner*, *preparedly*, not *rashly* and inconsiderately, in the Presence of so dreadful a Majesty: *Prudently*, for lawful Acts may be spoiled, and be done unlawfully, without Consideration had to the Offence that may in some Cases attend them; yea, holy Duties, as well as common Actions, may be turned into Sins, by being ill-timed, and for want of a due attending the present Circumstances.

5. THAT *they be directed thro' the right Means*, *that is* Jesus Christ *the only Way to the Father*. Bring all thy Sacrifices to the High Priest, offer all upon this Altar, else all is lost: Not that it is enough to say, (*through our* LORD Jesus Christ) at the End! but in every Duty you must come with a lively Dependence on Him for Righteousness and Strength, for Assistance and Acceptance. Remember to do *all in the Name of the* LORD JESUS, to come leaning upon his Hand; without this all your Services will be rejected.

6 JY 64

End of Mr. ALLEIN's *Works.*

EX-

EXTRACTS

FROM THE

WORKS

OF

Mr. SAMUEL SHAW,

Sometime Miniſter of *Long-Whatton, Leiceſterſhire.*

To which is prefix'd

A ſhort Account of his LIFE.

BRITISH MUSEUM

A SHORT ACCOUNT OF THE LIFE OF THE AUTHOR.

MR. SAMUEL SHAW, the Author of the following Papers, was born of religious Parents, at *Repton*, in *Derbyshire*, in the Year 1635; and educated at the free School there, then the beſt in thoſe Parts of *England*. At fourteen Years of Age he left that Place, and went to St. *John*'s College in

Cambridge. When he had compleated his Studies there, he removed to *Tamworth* in *Warwickſhire*, and was Maſter of the free School there, in 1656.

FROM *Tamworth* he removed to *Moſely*, a ſmall Place in the Borders of *Worceſterſhire*, at the Deſire of Colonel *Greavis* of that Place, who had a ſingular Eſteem and Affection for him. At his coming thither, he was ordained; and, in 1658, he obtained a Preſentation to the Rectory of *Long-Whatton*, worth 150 *l. per Annum*.

IN *June* this Year, he had full and peaceable Poſſeſſion of this Place, and continued ſo to have, 'till the Reſtoration of K. *Charles*, in 1660: Then, fearing ſome Diſturbance, in the Month of *September* that Year, he got a freſh Preſentation under the Great Seal of *England*. He obtained this without much Difficulty, as the former Incumbent, Mr. *Henry Robinſon*, and two more who enjoyed it after him, were all dead. But though his Title was thus corroborated, yet Sir *John Pettyman* found Means to remove Mr. *Shaw* in 1661; and they introduced one Mr. *Butler*, who had never been Incumbent, nor had any manner of Title to the Place.

AFTER this he never had any publick Living; for he could not ſatisfy himſelf to conform.

WHEN

WHEN he left *Long-Whatton*, he removed to *Cotes*, a ſmall Village near *Loughborough* in the ſame County. During his Stay here, his Family was afflicted with the Plague, being infected by ſome Relations from *London*, who came from thence to avoid it. It was about Harveſt, 1665. At that Time he preached in his Family, and afterwards publiſhed that excellent Book, called, *The Welcome to the Plague*. He buried two Children, two Friends, and one Servant, of that Diſtemper: But he, and his Wife, who both had it, eſcaped; and, not being ill both at once, looked after one another, and the reſt of the Family; which was a great Mercy; for none durſt come to his Aſſiſtance; but he was, in a Manner, ſhut up for about three Months together. He was forced to attend his Sick, and bury his Dead himſelf in his own Garden.

TOWARDS the Latter-end of the Year 1666, he removed to *Aſhby-de-la-Zouch*, in the ſame County, where he was choſen Schoolmaſter of the free School there, in 1668. The Revenue was then but ſmall, and the School-Buildings quite out of Repair, and the Number of Scholars few. But, by his Diligence, he ſoon got the Salary augmented, not only for himſelf, but all ſucceeding Schoolmaſters; and, by his Intereſt among Gentlemen, all attached to him, on account of

of his Merit, he collected Money for the building of a good School, and a School-house, as also a Gallery for the Convenience of the Scholars in the Church.

HE had another Difficulty however to contest with in this Matter; which was, how to get a Licence, without Subscription to such Things as his Conscience did not allow of. But he got over that also: For, by Means of the Lord *Conway*, he obtained from the Archbishop of *Canterbury* a Licence to teach School any where in his whole Province; and this without so much as once seeing or waiting upon the Archbishop. And needing also a Licence from the Bishop of the Diocess, he got a Friend to make his Application to Dr. *Fuller*, then Bishop of *Lincoln*, who put his late Book, occasioned by the Plague in his Family, into his Hands.

THE Bishop was so pleased with his Piety, Peaceableness, Humility, and Learning, there displayed, that he gave him a License upon such a Subscription as his own Sense dictated and inserted; and added, "that he was glad to have so worthy a "Man in his Diocess, upon any Terms."

HIS Piety, Learning, and Temper, soon raised the Reputation of his School, and

and the Number of his Scholars above any in thoſe Parts; ſo that he always kept one, and for a great while two Uſhers to aſſiſt him; having often an hundred and ſixty Boys, or more, under his Charge. His Houſe, and the Town, were continually full of Boarders from *London*, and other diſtant Parts of the Kingdom.

HERE he did excellent Service in educating Youth. Several Divines of the Church of *England*, and many Gentlemen, eminent in their ſeveral Profeſſions, were his Scholars.

HE endeavoured to make the Youth, that were under his Care, in love with Piety, and to principle them betimes, by his good Advice, and allure them by his good Example.

HIS Temper was affable, and his Method of Teaching winning and eaſy; and he had a ſingular Talent in finding out, and ſuiting himſelf to, the Tempers and Inclinations of Boys.

AFTERWARDS, when the diſſenting Miniſters were allowed a Toleration, and Liberty to preach confirmed by Act of Parliament, he licenſed his School for a Place of re-

religious Worſhip; and the firſt Time he uſed it, preached from *Acts* xix. 9. *Diſputing daily in the School of one* Tyrannus. Here he continued to his Death, which happened the 22d of *January* 1696, in the 59th Year of his Age.

HE was of a middle Stature, and his Countenance not very penetrating; but his Eye was ſparkling, and he had a moſt eaſy and engaging Way of expreſſing himſelf. His Diſcourſe was witty, affable, and pertinent. His Diſpoſition and Temper pleaſant; he had quick Repartees; and his Converſation was enlivened with a thorough Inſight into the ſeveral Branches of polite Learning, eſpecially Poetry and Hiſtory. But his greateſt Excellence was in Religious Diſcourſe, in his rational and pious Sentiments, both in his Sermons and his Prayers.

IN the Place where he lived, he was univerſally eſteemed, being frequently employed in reconciling Differences; was univerſal in his Charity; had a publick and generous Spirit, ready to encourage any good Deſign; much given to Hoſpitality; of a peaceable Diſpoſition, and moderate in his Principles.

IN

IN ſhort, a Mixture of ſo much Learning and Modeſty, Wit and Judgment, Piety and Pleaſantneſs, are rarely found together, as met in him. And he lived beloved, and died lamented, by all that had the Happineſs of his Acquaintance.



IMMA-

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IMMANUEL:

OR, A DISCOVERY OF

TRUE RELIGION,

AS IT IMPORTS A

LIVING PRINCIPLE

IN THE

MINDS of MEN.

Written about the Year M.DI.LXVI.

By *SAMUEL SHAW*,

Sometime Minister of *Long-Whatton* in *Leicestershire*.

BRITISH MUSEUM

CHAP. I.

The Occaſion of the Words of the Text. The principal Contents of it. The Original of true Religion. All Souls the Offspring of GOD, *and a more eſpecial Portraiture of Him; but godly Souls yet more eſpecially.* GOD *the Author of Religion from without, in ſeveral Reſpects;* GOD *the Author of it from within, enlightning the Faculty. Religion ſomething of* GOD *in the Soul. A Diſcovery of religious Men by the Affinity that they have to* GOD. GOD *alone to be acknowledged in all holy Accompliſhments: The Original of Sin from hence diſcovered.*

JOHN iv. 14.

But whoſoever drinketh of the Water that I ſhall give him, ſhall never thirſt; but the Water that I ſhall give him, ſhall be in him a Well of Water, ſpringing up into everlaſting Life.

THIS Chapter contains an excellent Diſcourſe of the bleſſed Saviour of the World, into whoſe Lips Grace was poured, and He ceaſed not to pour it out again. That which is ſaid of the Wiſe, *Prov.* xv. 7. is fully verified of

Wiſdom itſelf, his Lips diſperſed Knowledge. A poor Woman of *Samaria* comes to draw Water, and our Saviour takes Occaſion, from the Water, to inſtruct her in the great Doctrines of the Kingdom of Heaven. O the admirable Zeal for GOD, and Compaſſion for Souls, which dwelt in that divine Breaſt! And O the wonderful unſearchable Counſels of an all-wiſe GOD! He ordains *Saul*'s ſeeking of Aſſes to be the Means of his finding a Kingdom upon Earth; and this poor Woman's ſeeking of Water, to be an Occaſion of her finding the Way to the Kingdom of Heaven. She comes to the Well of *Jacob*, and, behold, ſhe meets with the GOD of *Jacob* there. The Occaſion, Paſſages, and Iſſue of this Diſcourſe, would each afford many profitable Obſervations; but I think none more than this Verſe that I have pitched on; in which the Myſtery of Goſpel-Grace is unfolded, and true Religion excellently deſcribed. For ſo I underſtand our Saviour, not as ſpeaking of Faith, or Knowledge, or any other particular Grace, but of Grace in general, of the Holy Spirit of GOD; that is, the Gifts and Graces of it, of true Godlineſs; or, if you will, of Chriſtian Religion; for that Word I ſhall chuſe to retain thoughout my Diſcourſe, as being moſt intelligible and comprehenſive.

IN which Words we find the true Chriſtian Religion unfolded in the Original, Nature, Properties, Conſequent, and End of it. The Original of it is found in thoſe Words, *I ſhall give him*; the Nature of it is deſcribed by a *Well of Water*; the Properties of it will be found in the Phraſe of *ſpringing up*; the Conſequent of it, that the Man that is endowed with it ſhall *never thriſt*; the End or Perfection of it is *everlaſting Life*. Of all theſe, by GOD's Aſſiſtance, in this Order.

Firſt,

First, I BEGIN at the Original of it, as it ſeems meet I ſhould; for indeed it is firſt found in the Words,—*The Water that I ſhall give him.*

RELIGION is of a divine Original. All Souls are indeed the Offspring of GOD. Thoſe noble Faculties of Underſtanding, and a Will free from Conſtraint, do more reſemble the Nature of GOD than all the World beſides. There is more of the Glory, Beauty, and Brightneſs of GOD in a Soul, than there is in the Sun itſelf. The Apoſtle allows it as a proper Speech ſpoken in common of all Men, *Acts* xvii. 28. GOD hath derived more lively Prints of Himſelf, and his divine Eſſence, upon a rational Soul, than He hath upon the whole Creation; ſo that the Soul of Man, even as to its Conſtitution, doth diſcover more of the Nature of GOD, than all the other Things that he hath made. He that rightly converſeth with his own Soul, will get more Acquaintance with GOD, than they that gaze continually upon the material Heavens, or traverſe the utmoſt Corners of the Earth, or *go down into the Sea in Ships*. The ſerious Conſideration of the little World will teach more of Him than the great one could do: So that I doubt not to take the Apoſtle's Words concerning the Word of GOD, and apply them to the Nature of GOD, *Rom.* x. 6, 7. *Say not in thy Heart, Who ſhall aſcend into Heaven*, to bring a Diſcovery of GOD from thence? Or, *who ſhall deſcend into the Deep*, to fetch it up from thence? The Nature and Eſſence of GOD is nigh thee, even in thy Soul, excellently diſplayed in the Conſtitution, Frame, Powers and Faculties thereof: GOD hath not made any Creature ſo capable of receiving and reflecting his Image and Glory, as Angels and Men: Which hath made me often to ſay, "That the vileſt Soul of Man is "much more beautiful and honourable than the moſt

" excellent Body, than the very Body of the Sun at " Noon-day." And, by the Way, this may render Sin odious and loathſome; becauſe it hath defiled the faireſt Piece of GOD's Workmanſhip in the World, and hath blurred the cleareſt Copy which He hath drawn of Himſelf in the whole Creation.

BUT though all rational Souls be the Children of GOD, yet all of them do not imitate their Father; though their Conſtitution expreſs much of the Eſſence of GOD, yet their Diſpoſition doth expreſs the Image of the Devil. But godly Souls, who are *Followers of* GOD, are indeed his *dear Children*, Eph. v. 1. Holy Souls, who are endowed with a GOD-like Diſpoſition, and work the Works of GOD, theſe are truly and properly his Offspring, Matth. v. 44, 45. And in this Reſpect GOD's Children are his *Workmanſhip created unto good Works*, Eph. ii. 10. Religion is of a divine Original: GOD is the Author and Father of it, both from without, and from within.

1. GOD is the Author of it from without. When Man had fallen from GOD by Sin, and was become both unwilling and unable to return, GOD was pleaſed to ſet up that glorious Light, his own Son, *the Sun of Righteouſneſs*, in the World, that He might guide their Feet into the Way of Peace, who is therefore called, *A Light to lighten the Gentiles*. GOD of his infinite Grace, and overflowing Goodneſs, provided a Mediator, by whom the apoſtate Souls might be reconciled, and re-united to Himſelf; *and to as many as receive Him, to them He giveth Power to become the Sons of* GOD.

YET further, it pleaſed GOD, in his infinite Wiſdom and Mercy, to chalk out the Way of Life and

and Peace in the holy Scriptures, and therein to unlock the Secrets of Salvation to ſucceeding Generations. Herein he hath plainly laid down the Terms of the Covenant of Peace, which was made in the Mediator, and given Precepts and Promiſes for the Direction and Encouragement of as many as will enquire into the ſame. Theſe are the ſacred Oracles which give clear and certain Anſwers to all that conſult them about their future State. *Chriſt Jeſus* opened the Way into the holieſt of all, and the Scriptures come after, and point it out unto us; he purchaſed Life and Immortality, and theſe bring it to Light, 2 *Tim.* i. 10.

And yet further, that theſe might not be miſtaken, or perverted to Mens Deſtruction, God hath been pleaſed to commit theſe Records into the Hands of his Church, and therein to his Miniſters, whom He hath appointed, called, qualified, inſtructed, for the explaining and applying of them: So that they are called *Scribes inſtructed unto the Kingdom of* God, *and Stewards of the Myſteries, Stewards over the Houſhold of* God, *to give unto every one his Portion.* Theſe Apoſtles, Prophets, Evangeliſts, Paſtors, Teachers, God hath given for the perfecting of the Saints, for the edifying of the Body of *Chriſt.*

These Things hath God done for us, from without us; he hath ſet up a Light, chalked out our Way, and appointed us Guides. To which I might add the many Enticements, which we call Mercies or Comforts of this Life; and the many Affrightments of Judgments and Afflictions which God hath added to the Promiſes and Threatenings of his Word, to bring us into the Way of Life. But all theſe are too little, too weak of themſelves, to bring back a ſtraggling Soul, or to produce a

Living

Living Principle of true Religion in it. Therefore,

2. GOD is the Author of Religion from within. He doth not only reveal Himſelf and his Son to the Soul, but in it; He doth not only make Diſcoveries to it, but lively Impreſſions upon it; He doth not only point out the Way of Life, but breathes in the Breath of Life. He hath not only provided a Saviour, a Redeemer, but He alſo draws the Soul unto Him. He hath not only appointed Paſtors and Teachers, but He Himſelf impregnates their Word, and clothes their Doctrine with his own Power, uſing their Miniſtry as an Inſtrument whereby to teach; ſo that the Children of GOD are ſaid to be *all taught of* GOD. Miniſters can only diſcover, and, as it were, enlighten the Object; but GOD enlightens the Faculty, He gives the ſeeing Eye, and does actually enable it to diſcern. Therefore the Work of converting a Soul is ſtill aſcribed to GOD in Scripture; He begets us again, 1 *Pet.* i. 3. He draws the Soul, before it can run after Him, *Cant.* i. 4. *Chriſt* apprehends the Soul, lays powerful Hold of it, *Phil.* iii. 12. GOD gives a Heart of Fleſh, a new Heart; He cauſes Men to walk in his Statutes, *Ezek.* xxxvi. 26, 27. He puts his Law into their inward Parts, and writes it in their Hearts, *Jer.* xxxi. 33.

BUT yet, methinks, we are not come to a perfect Diſcovery of Religion's being the Offspring of GOD in the Minds of Men. For it is GOD who enlighteneth the Faculty as to the learning of all other Things alſo; He teacheth the Grammar and the Rhetoric, as well as the Divinity; He inſtructeth even the Huſbandman to Diſcretion in his Affairs of Huſbandry, and teaches him to plow, and ſow, and threſh, *&c.* *Iſa.* xxviii. 26. Not only the

the Gift of divine Knowledge, but *every good and perfect Gift cometh from the Father of Lights.* GOD doth from within give that Capacity, Illumination of the Faculty, whereby we comprehend the Myſteries of Nature, as well as of Grace.

THEREFORE we may conceive of the Original of Religion in a more inward and ſpiritual Manner ſtill. It is not ſo much given of GOD, as itſelf is ſomething of GOD in the Soul; as the Soul is not ſo properly ſaid to give, as to be the Life of Man. As the Conjunction of the Soul with the Body is the Life of the Body; ſo verily the Life of the Soul ſtands in its Conjunction with GOD by a ſpiritual Union of Will and Affections. GOD doth not enlighten Men's Minds as the Sun enlightens the World, by ſhining unto them, and round about them; but by ſhining into them, by enlightening the Faculty, as I ſaid before, yea, which ſeems to be ſomewhat more, by ſhining in their Hearts, as the Apoſtle phraſeth it, 2 *Cor.* iv. 6. He ſets up a Candle, which is his own Light within the Soul; ſo that the Soul ſees GOD in his own Light, and loves Him with the Love that He hath ſhed abroad in it; and Religion is no other than a Reflection of that divine Image, Life, and Light, and Love, which from GOD are imprinted upon the Souls of true Chriſtians. GOD is ſaid to enlighten the Soul, but it is not as the Sun enlightens; ſo He draws the Soul too, but not as one Man draweth another with a Cord, as *Jupiter*, in *Homer*, draws Men up to Heaven by a Chain; but He draws the Soul, as the Sun draws up earthly Vapours, by infuſing its Virtue and Power into them; or, as the Loadſtone draws the Iron, by the powerful Inſinuations of his Grace. GOD doth not ſo much communicate Himſelf to the Soul by Way of Diſcovery, as by Way of Impreſſion; and indeed not ſo much by Im-

Impreſſion neither, as by a myſtical and wonderful Way of Implantation.

RELIGION is not ſo much ſomething from GOD, as ſomething of GOD in the Minds of good Men: It is therefore called his Image, *Col.* iii. 10. and good Men are ſaid to *live according to* GOD *in the Spirit*, 1 Pet. iv. 6. but, as if that were not high enough, it is not only called his Image, but even a Participation of his divine Nature, 2 *Pet.* i. 4. ſomething of *Chriſt* in the Soul, an *Infant-Chriſt*, as one calls it, alluding to the Apoſtle, *Gal.* iv. 19. where the ſaving Knowledge of *Chriſt* is called *Chriſt* Himſelf,—*until* Chriſt *be formed in you.*

TRUE RELIGION is, as it were, GOD dwelling in the Soul, and *Chriſt* dwelling in the Soul: Yea, GOD Himſelf is pleaſed thus to expreſs his Relation to the godly Soul, *Iſa.* lvii. 15. *I dwell in the high and holy Place, with him alſo that is of a humble Spirit:* And again, 2 *Cor.* vi. 16.—*As* GOD *hath ſaid, I will dwell in them, and walk in them.* Pure Religion is a Beam of the Father of Lights; it is a Drop of that eternal Fountain of Goodneſs and Holineſs, the Breath of the Power of GOD, a pure Influence flowing from the Power of the Almighty, the Brightneſs of the everlaſting Light, the unſpotted Mirrour of the Power of GOD, and the Image of his Goodneſs, more beautiful than the Sun, and above all the Orders of Stars; being compared with the Light, ſhe is found before it. What is ſpoken of the eternal Son of GOD, *Heb.* i. 3. may, in a Senſe, be affirmed of Religion, that it is the Effulgency or beaming forth of divine Glory; for there is more of the divine Glory and Beauty ſhining forth in one godly Soul, than in all Things in the World beſide: The glorious Light of the Sun is but a dark Shadow of the divine Light, not to be compared with the Beauty of Holineſs.

An

An immortal Soul doth more reſemble the divine Nature than any other created Being; but Religion in the Soul is a thouſand times more divine than the Soul itſelf. The material World is a darker Repreſentation of divine Wiſdom, Power, and Goodneſs; it is, as it were, the Footſteps of GOD: The immaterial World of Angels and Spirits does repreſent Him more clearly, and are the Face of GOD: But Holineſs in the Soul doth moſt nearly reſemble Him of all created Things; one may call it the Beauty and Glory of his Face. Every Creature partakes of GOD; He had no Copy but Himſelf and his own Eſſence to frame the World by; ſo that all theſe muſt needs carry ſome Reſemblance of their Maker. But no Creature is capable of ſuch Communications of GOD, as a rational immortal Spirit; and the higheſt that Angel or Spirit, or any created Nature can be made capable of, is to *be holy as* GOD *is holy*. So then if the Poet may call the Soul, and St. *Paul* allows him in it, — *Divinæ particula auræ*; ſure one may rather ſpeak at that Rate of Religion, which is the higheſt Perfection that the Soul can attain to, either in the World that now is, or that which is to come. One Soul, any one Soul of Man, is worth all the World beſide for Glory and Dignity; but the loweſt Degree of true Holineſs, pure Religion, Conformity to the divine Nature and Will, is more worth than a World of Souls, and to be preferred before the Eſſence of Angels. I have often admired three great Myſteries and Mercies, GOD revealed in the Fleſh, GOD revealed in the Word, and GOD revealed in the Soul: This laſt is the Myſtery of Godlineſs which I am ſpeaking of, but cannot fathom: It is this that the Apoſtle ſays tranſcends the Sight of our Eyes, the Capacity of our Ears, and all the Faculties of our Souls too, 1 *Cor.* ii. 9. *Chriſt Jeſus* formed in the Soul of Man, incarnate in a Heart

of

of Fleſh, is as great a Miracle, and a greater Mercy, than *Chriſt* formed in the Womb of a Virgin, and incarnate in a human Body. There was once much glorying concerning *Chriſt* in the World, the Hope of *Iſrael*; but let us call out to the Powers of Eternity, and the Ages of the World to come, to help us to celebrate and magnify *Chriſt* in us *the Hope of Glory*.

1*ſt*, THIS will then help us in our Diſcoveries of that precious Pearl, Religion. There is nothing in the World that Men do generally more ſeek, or leſs find: No Nation in the World but hath courted it in one Way or other; but alas how few have obtained it! At this Day there are many Claims laid to it: The Men of *Judah* cry, She is of Kin to us; the Men of *Iſrael* ſay, We have ten Parts in this Queen, and we have more Right in Religion than ye; according as they contended of old about King *David*, 2 Sam. xix. They ſay of *Chriſt*, as it was foretold, though perhaps not in the ſame Senſe as was foretold, Lo, here He is, and lo, there He is, which hath made many ſay, He is not at all: Or, if I may go on in the ſame Alluſion, they live by the Rule that there follows, they will not go forth to ſeek Him any where. Mighty Strivings, yea, and Wars there have been about the Prince of Peace, whoſe He ſhould be: And at this Day no Queſtion more debated, nor leſs decided, than which is the moſt religious Party in the Land. Oh would to GOD Men would diſpute this Controverſy with Works and not with Words, much leſs with Blows!

RELIGION is of an eminent Pedigree, of a noble Deſcent; you may find her Name in the Regiſter of Heaven, and look where GOD is, there is ſhe. She carries her Name in her Forehead: The divine

vine Diſpoſition that ſhe is of, the divine Works which ſhe worketh, which no one elſe can work, the ſame bear Witneſs which is ſhe. I am ready to ſay with the Man that had been blind, *Herein is a marvellous Thing*, that ye know not Religion, who ſhe is, and yet ſhe is the mighty Power of GOD opening the Eyes, changing the Hearts, and as it were deifying the Souls of Men. Why do we not alſo go about enquiring which of thoſe many Stars is the Moon in the Firmament? If ye aſk of the religious Party, I will point you to the bleſſed and eternal GOD, and ſay, As He is, ſo are they, in their Capacity, each one reſembling the Children of a King; or I will point out the religious Chriſtian by the ſame Token, as *Chriſt* Himſelf was marked out to *John* the Baptiſt, *John* i. 33.—*Upon whom thou ſhalt ſee the Spirit deſcending and remaining, the ſame is He.* If ye enquire about the Children of GOD, the Apoſtle ſhall deſcribe them for you, *Eph.* v. 1. The Followers of GOD are his dear Children. That which is moſt nearly allied to the Nature and Life of GOD, that call Religion, under whatſoever Diſguiſes or Reproaches it may go in the World. Examine the World by no lower a Mark, than that Character that is given of *David*, 1 *Sam.* xiii. 14. and the Man that doth appear to be after GOD's Heart, *viz.* conformable to his Image, compliant with his Will, and ſtudious of his Glory, pitch upon Him, for that is that Man, under what Name ſoever he goes, of what Party ſoever he is. Examine what Alliance your Soul hath to GOD; *whoſe is the Image and Superſcription.*

RELIGION is a divine Accompliſhment, an Efflux from GOD, and may, by its Affinity to Heaven, be diſcerned from a Brat of Hell and Darkneſs. Therefore, Chriſtians, if you will make a Judgment of your State, lay your Hearts and Lives

to the Rule, the eternal Goodneſs, the uncreated Purity, and ſee whether you reſemble that Copy: For Conformity to the Image and Will of GOD, that is Religion; and that GOD will own for his, when all the Counterfeits and Shadows of it will fly away, and diſappear for ever. I fear it may be imputed as a great Piece of Vanity to many ſpeculative Chriſtians, that they are very inquiſitive, prying into the hidden Rolls of GOD's Decree, the Secrets of Predeſtination, to find out the Cauſes and Method of their Vocation and Salvation; in the mean time, they are not ſollicitous for, nor ſtudious of the Relation and Reſemblance that every religious Soul bears unto GOD Himſelf, the Heaven that is opened within the godly Soul itſelf, and the whole Plot and Myſtery of Salvation tranſacted upon the Heart of a true Chriſtian.

THERE is a Vanity which I have obſerved in many Pretenders to Nobility and Learning, and that is, when Men ſeek to demonſtrate the one by their Coat of Arms, and their Family, and the other by a Gown, or a Title, or their Names ſtanding in the Regiſter of the Univerſity, rather than by the Accompliſhments and Behaviours of Gentlemen or Scholars. A like Vanity, I doubt, may be obſerved in many Pretenders to Religion: Some are ſearching GOD's Decretals, to find their Names written in the Book of Life, when they ſhould be ſtudying to find GOD's Name written upon their Hearts, *Holineſs to the* LORD engraven upon their Souls: Some are buſy examining themſelves by Marks without them; when they ſhould labour to find the Marks and Prints of GOD and his Nature upon them: Some have their Religion in their Books and Authors, which ſhould be the Law of GOD written in the Tables of the Heart: Some glory in the Bulk of their Duties, and in the Multitude of their

their pompous Performances, crying with *Jehu*' *Come, and ſee my Zeal for the* LORD; whereas it were much more excellent, if one could ſee their Likeneſs to the LORD, and the Characters of divine Beauty and Holineſs drawn upon their Hearts and Lives. But we, if we would judge rightly of our religious State, muſt view ourſelves in GOD, who is the Fountain of all Goodneſs and Holineſs, and the Rule of all Perfection.

VALUE yourſelves by your Souls, and not by your Bodies, Eſtates, Friends, or any outward Accompliſhments. To ſtudy the bleſſed and glorious GOD in his Word, and to converſe with Him in his Works, is indeed an excellent Employment; but O what a bleſſed Study is it to view Him in the Communications of Himſelf, and the Impreſſions of his Grace upon our own Souls! All the thin and ſubtile Speculations which the moſt raiſed Philoſophers have of the Eſſence and Nature of GOD, are a poor, and low, and beggarly Employment and Attainment, in Compariſon of thoſe bleſſed Viſions of GOD which a godly Soul hath in itſelf, when it finds itſelf Partaker of a divine Nature, and living a divine Life. O labour to view GOD and his Perfections in your own Souls, in thoſe Tranſcripts of them which his Holy Spirit draws upon the Hearts of all godly Men.

THIS is the moſt excellent Diſcovery of GOD that any Soul is capable of; it is better and more deſirable than that famous Diſcovery that was made to *Moſes* in the Clift of the Rock. Nay, I ſhould much rather deſire to ſee the real Impreſſion of a God-like Nature upon my own Soul, to ſee the crucifying of my own Pride and Self-will, the mortifying of the mere ſenſual Life, and a divine Life ſpringing up in my Soul inſtead of it, I would

much rather desire to see my Soul glorified in the Image and Beauty of GOD put upon it, which is indeed a Pledge, yea, and a Part of eternal Glory, than to have a Vision from the Almighty, or hear a Voice witnessing from Heaven, and saying, *Thou art my beloved Son, in whom my Soul is well pleased.* This that I am speaking of is a true Foundation of Heaven in the Soul, a real Beginning of Happiness: For Happiness, Heaven itself is nothing else but a perfect Conformity, a chearful and eternal Compliance of all the Powers of the Soul with the Will of GOD: So that as far as a Soul is thus conformed to GOD, and filled with his Fulness, so far is he glorified upon Earth.

2*dly*, LET Wisdom then be justified of her Children; let the Children of GOD, those that are his genuine Offspring, rise up and call him blessed, in Imitation of their LORD and Saviour, that eldest Son of GOD, that *First-born among many Brethren*, who rejoiced in Spirit, and said, *I thank thee, Father, Lord of Heaven and Earth, that Thou hast revealed these Things*, Luke x. 21. or, according to the Stile of the Apostle *Peter*, 1 Pet. i. 3. *Blessed be the* GOD *and Father of our* LORD *Jesus Christ, who, according to his Mercy, hath begotten us again.* There is no greater Contradiction in the World, than a Man pretending to Religion, and yet ascribing it to himself; whereas pure Religion is purely of a divine Original: Besides, Religion doth principally consist in the subduing of Self-will, in Compliance with the Divine Will, in serving the Interest of GOD's Glory in the World. Then, and not 'till then, may a Soul be truly called religious, when GOD becomes greatest of all to it and in it, and the Interest of GOD is so powerfully planted in it, that no Self-interest, no Creature-love, no particular private End, can grow by it, no more than the

the Magicians could ſtand before *Moſes*, when he came in the Power of GOD to work Wonders.

WE, if we indeed partake of the Divine Nature, ſhall not dare to take any of the Divine Glory; if we conform to GOD's Image, we ſhall not ſet up our own. Self-glorying is utterly inconſiſtent with true Religion, as Fire is with Water: For Religion is nothing elſe but the Shinings forth of GOD into the Soul, the Reflection of a Beauty and Glory which GOD hath put upon it. Give all therefore unto GOD; for whatſoever is kept back, is ſacrilegiouſly purloined from Him: Glory we in the Fulneſs of GOD alone, and in Self-penury and Nothingneſs. The whole of Religion is of GOD. Do we ſee and diſcern the great Things of GOD? It is by that Light that GOD hath ſet up in us; according to that of the Apoſtle, 1 *Cor.* ii. 11. *The Things of* GOD *knoweth no Man, but the Spirit of* GOD. That Love whereby we love Him, He firſt ſhed abroad in our Hearts. If our Souls be beautiful, it is with his Brightneſs, the Beauty and Glory of eſſential Holineſs, according to that of the Apoſtle, *Heb.* xii.—*Partakers of his Holineſs:* If we be really full, we receive it of his Fulneſs, according to that of the Apoſtle, *Eph.* iii. 19.—*filled with all the Fulneſs of* GOD. In a Word, if we be in any GOD-like Diſpoſitions, like unto Him, it is by his ſpreading of his Image in us, and over us. By all which, it appears to be a Thing not only wicked and unwarrantable, but utterly impoſſible for a godly Soul to exalt himſelf againſt GOD, for Grace to advance itſelf againſt divine Glory; for Grace is nothing elſe but a Communication of divine Glory; and GOD is then glorified, when the Soul in holy and gracious Diſpoſitions becomes like unto Him. How

is it poſſible that Grace ſhould be a Shadow to obſcure divine Glory, when itſelf is nothing elſe but a Beam of Glory? And as it is found in the Creature, may properly be called a Reflection of it.

To conclude then, be ye perſuaded, that a Man hath ſo much of GOD, as he hath of Humility and Self-denial, and no more; he is ſo far of GOD, as he loves Him, honours Him, imitates Him, and lives to Him, and no further.

3. BY this Diſcovery of the Original of Religion, we come to underſtand the Original of Sin and Wickedneſs. The Original of Sin from without, is of the Devil, that firſt uſhered it into the World, and ceaſeth not to tempt Men to it continually; as alſo of Men, who are his Inſtruments; and it does, in a Senſe, ſpring from without. But theſe Things are improperly ſaid to be the Cauſes of Sin. The inward Cauſe is the corrupt Heart of Man, that deviliſh Nature, which is indeed the worſt Devil in the World to Man. It is an old Saying; "One Man is a Devil to another:" Which, though it be, in ſome Senſe, true; yet it is more proper to ſay, Man is a Devil to himſelf, taking the Spirit and Principle of Apoſtaſy, that rebellious Nature, for the Devil, which indeed doth beſt deſerve that Name. But yet, if we enquire more ſtrictly into the Original of this Monſter, we ſhall beſt know what to ſay of it, by what we have heard of Religion. Sin then, to ſpeak properly, is nothing elſe but a Degeneration from a holy State, an Apoſtaſy from a holy GOD. Religion is a Participation of GOD, and Sin is a ſtraggling off from Him. Therefore it is wont to be defined, a Departure from GOD, a forſaking of Him, a living in the World without Him. The Soul's falling off from GOD, does deſcribe the general

neral Nature of Sin; but then, as it ſinks into itſelf, or ſettles upon the World, and faſtens upon the Creature, ſo it becomes ſpecified, and is called Pride, Covetouſneſs, Ambition, and many other Names. All Souls are the Offspring of GOD, were originally formed in his Image and Likeneſs; and when they expreſs the Holineſs of the divine Nature, in being perfect as GOD is perfect, then are they called the Children of GOD: But thoſe impure Spirits, that do lapſe from GOD, may be ſaid to implant themſelves into another Stock by their own low and earthly Lives, and are no more owned for the Children of GOD, but are of their Father the Devil. By this you may alſo take notice of the miſerable Condition of unholy Souls. We need not call for Fire and Brimſtone to paint the wretched State of ſinful Souls. Sin itſelf is Hell and Death, and Miſery to the Soul, as being a Departure from Goodneſs and Holineſs itſelf; I mean from GOD, in Conjunction with whom the Happineſs, Bleſſedneſs, and Heaven of a Soul doth conſiſt. Avoid it, as you would being miſerable.

CHAP.

CHAP. II.

True Religion described, as to the Nature of it, by Water: A Metaphor usual in the Scriptures; 1. By reason of the cleansing Virtue of it. 2. By reason of the quenching Virtue of it. The Nature of Religion described by a Well of Water: That it is a Principle in the Souls of Men, proved. An Examination of Religion by this Test; by which Examination are excluded all Things that are merely external. A Godly Man hath neither the whole of his Business, nor his Motives, lying without him. Many Things internal found not to be Religion: It is no sudden Passion of the Mind; nor any thing begotten and maintained by the mere Power of Imagination.

I COME now to speak of the Nature of true Religion, which is here described by our blessed LORD, by *a Well of Water*. 1. By Water. 2. By a Well of Water.

1. PURE Religion is described by Water. This is a Comparison very familiar in holy Scriptures, both of the Old Testament, and the New. By this

this Similitude, Goſpel-Grace was typified in the ceremonial Law, wherein both Perſons and Things, ceremonially unclean, were commanded to be waſhed in Water. Under this Notion the ſame Grace is prayed for by the Pſalmiſt, when he had defiled himſelf in the Bed of a Stranger, *Pſal.* li. 7. *Waſh me, and I ſhall be whiter than Snow.* He had drunk Water out of a ſtrange Ciſtern, and now he calls out for Water from the Fountain of Grace, to undefile him: He cries out for Water from the Fountain of Grace, the bleſſed Meſſiah, that ſprung up into the World at *Bethlehem*, and that with more Earneſtneſs than formerly: We read that he wiſhed for the Water of the Well of *Bethlehem*, which is by the Gate, 2 *Sam.* xxiii. In the ſame Phraſe, the ſame Grace is promiſed by the Miniſtry of the Prophets, who propheſied of the Grace that ſhould come unto us. Thus we read of the flouriſhing State of the Church, *Iſa.* lviii. 11. *Thou ſhalt be like a watered Garden, and like a Spring of Water, whoſe Waters fail not*; and of the fruitful State of the Goſpel-Proſelytes, *Joel* iii. 18. *All the Rivers of Juda ſhall flow with Waters, and a Fountain ſhall come forth of the Houſe of the* LORD, *and ſhall water the Valley of Shittim.* Which Promiſes, that they are underſtood of the Grace of Sanctification, the Prophet *Ezekiel* ſheweth plainly, *Ezek.* xxxvi. 25. *I will ſprinkle clean Water upon you, and ye ſhall be clean; from all your Filthineſs, and from all your Idols will I cleanſe you:* For ordinary Water cannot cleanſe Men from Idols. The Prophet *Iſaiah* alſo puts it out of Doubt, whoſe Propheſy, together with the Interpretation of it, we find both in one Verſe, *Iſa.* xliv. 3. *I will pour Water upon him that is thirſty, and Floods upon the dry Ground; I will pour out my Spirit upon thy Seed, and my Bleſſing upon thine Offspring.*

By

By the ſame Ceremony, the Goſpel-Diſpenſation ſhadows out the ſame Myſtery in the Sacrament of Baptiſm; and, by the ſame Phraſe, our Saviour offers the ſame Grace, *John.* vii. 37. *If any Man thirſt, let him come unto Me and drink:* And his Apoſtles after Him, who, in Alluſion to Water, call this Grace the *Waſhing of Regeneration, Tit.* iii. 5.

Now, as the Grace of GOD is compared unto Fire, becauſe of its refining Nature, and conſuming the Droſs of the Soul; ſo alſo it is compared unto Water, eſpecially for theſe two Properties, *viz.* Cleanſing and Quenching: For obſerve this, by the Way, that it is a very injurious Thing to the HOLY GHOST, to preſs the Metaphors which He uſeth in Scripture, further than they naturally and freely ſerve. Neither are we to ſtick in the Letter of the Metaphor, but to attend unto the Scope of it.

IF we tenaciouſly adhere to the Phraſe, wanton Wits will be ready to quarrel with Abſurdities, and ſo unawares run into ſtrange Blaſphemies: They will cry out preſently, How can Fire waſh? when they read that of the Prophet *Iſaiah*, Chapter iv. Verſe 4. *The* LORD *will waſh away the Filth of the Daughter of Zion, by the Spirit of Burning.* But who art thou, O Man! that wilt teach Him to ſpeak, who formed the Tongue? The Spirit of GOD intends the Virtue and Property of Things when He names them, and that we muſt mainly attend to.

1. THEREFORE, by the Phraſe *Water*, is the cleanſing Nature of Religion commended to us: It is the undefiling of the Soul, which Sin and Wickedneſs hath polluted: Sin is oft deſcribed in Scrip-

Scripture by Filthineſs, Loathſomeneſs, Abomination, Uncleanneſs, a Spot, a Blemiſh, a Stain, a Pollution; which indeed is a moſt proper Deſcription of it. The Spots of Leproſy, and the Scurf of the fouleſt Scurvy, are Beauty-Spots in Compariſon of it: *Job* upon the Dughill was not half ſo loathſome as goodly *Abſalom*, in whoſe Body *there was no Blemiſh, from the Sole of his Foot to the Crown of his Head*; but his Soul was ſtained with the Spots of Malice and Revenge, and feſtered with the loathſome Tumour of Ambition. *Lazarus*, lying at the Gates full of raw and running Sores, was a far more lovely Object in the pure Eyes of GOD, than *Jezabel*, looking out at the Window, adorn'd with Spots and Paint. If the beſt of a godly Man that he hath of his own, be as a filthy Rag, where ſhall we borrow a Phraſe foul enough to deſcribe the worſt of a wicked Man, even his Wickedneſs? I need ſay no more of it, I can ſay no worſe, than to tell you it is ſomething contrary to GOD, who is the Eternal Father of Light, who is Beauty, and Brightneſs, and Glory itſelf; or, to give it you in the Apoſtle's Phraſe, Rom. iii. 23. *A falling ſhort of the Glory of* GOD. Which hath made me many Times almoſt ready to cry out with the Prophet, *Be aſtoniſhed, O ye Heavens, at this*, when I have ſeen poor, ignorant, prophane Wretches, paſſing by a Perſon or a Family viſited with ſome loathſome Diſeaſe, in a Mixture of Fear and Diſdain, ſtopping their Noſes and haſtening away; when their own Souls have been more vile than the Dung upon the Earth, ſpotted with Ignorance and Atheiſm, ſwoln with the Riſings of Pride and Self-will, and Contempt of GOD and his Holy Image. This might well be a Matter of Wonder to any Man, 'till he conſider with himſelf, that one Part of theſe Mens Uncleanneſs, is that very Blindneſs which keeps them

them from deſcerning it: I ſpeak principally of the Defilement of the Soul; tho' the ſame pollute the whole Converſation: Every Action ſpringing forth from ſuch an unclean Heart, thereby becomes filthy; even as *Moſes*'s Hand, put into his Boſom, became leprous, or rather as one that is unclean by a dead Body, defileth all that he toucheth.

Now, Religion is the Cleanſing of this Unclean Spirit and Converſation; ſo that, tho' the Soul were formerly filthy and odious, when once thoſe Living Waters flow into it, and through it, from the pure Fountain of Grace and Holineſs, the Spirit of our GOD, one may ſay of it, as the Apoſtle of his *Corinthians*, 1 *Cor.* vi. 11. *Such were ſome of you; but ye are waſhed, but ye are ſanctified.* The Soul that was before white as Leproſy, is white as Wool. Oh what Beauty and Glory is upon that Soul, that ſhines with the Image and Brightneſs of GOD upon it! *Solomon*, in all his Glory, was not beautiful like ſuch a Soul: Nay, the Splendor of the Sun, in its greateſt Strength, is a miſerable Glimmering, if it be compared with the Day-ſtar of Religion, that even in this Life ariſes in the Heart; or, if you will, in the Prophet's Stile, the Sun of Righteouſneſs, which ariſeth with Healing in his Wings, upon them that fear the Name of GOD. The godly Soul, having entertained the pure Effluxes of Divine Light and Love, breathes after nothing more than to ſee more familiarly, and love more ardently; its Inclinations are pure and holy; its Motions ſpiritual and powerful; its Delights high and heavenly; it may be ſaid to reſt in its Love; and yet it may be ſaid, that Love will not ſuffer it to reſt, but is ſtill carrying it out to a more intimate Union with its beloved Object. What is ſaid of the Ointment of *Chriſt*'s Name,

Cant.

Cant. i. 3. is true of the Water of his Spirit; it is poured forth, therefore do the Virgins love Him: Religion begets a chaſte and virgin Love in the Soul towards that bleſſed GOD that begot it; it bathes itſelf in the Fountain that produced it; and ſuns itſelf perpetually in the warm Beams that firſt hatched it. Religion iſſues from GOD Himſelf, and is ever iſſuing out towards GOD alone, paſſionately breathing with *David*, *Whom have I in Heaven but Thee? In earth there is none that I deſire beſide Thee!* The Soul that formerly may be ſaid to have lain among the Pots, by Reaſon of its Filthineſs, is now as the Wings of a Dove covered with Silver, and her Wings with yellow Gold. This pure Principle being put into the Soul, puts it upon holy Studies, indites holy Meditations, directs it to high and noble Ends, and makes all its Embraces to be pure and chaſte, labouring to compaſs GOD Himſelf, which before were adulterous and idolatrous, free for Sin, and the World to lodge and lye down in. In a Word, this Offſpring of Heaven, this King's Daughter, the godly Soul, is *all glorious within*; yea, and outwardly too, ſhe is cloathed with wrought Gold, her Faith within is more precious than Gold, and her Converſations curiouſly made up an Embroidery of good Works, ſome of Piety, ſome of Charity, ſome of Sobriety, but all of Purity, ſhineth with more noble and excellent Splendor, than the High Prieſt's Garments and Breaſt-plate ſpangled with ſuch Variety of precious Stones. *Not my Feet only, but my Hands and my Head*, LORD, ſaid *Peter*, not well knowing what he ſaid; but the Soul that is truly ſenſible of the excellent Purity which is cauſed by divine Waſhings, long to have the whole Man, the whole Life alſo made Partaker of it, and cries, LORD, not my Head only, not my Heart only, but my Hands and my Feet

alſo, make me wholly pure, as GOD is pure. In a Word, true Religion is the Cleanſing of the Soul, and all the Powers of it; ſo that, whereas Murderers ſometimes lodged in it, now Righteouſneſs; the Den of Thieves, thieviſh Luſts and Loves, and Intereſts and Ends, which formerly ſtole away the Soul from GOD, is now become a Temple fit for the great King to dwell, live, and reign in: And the whole Converſation is turned from its wonted Vanity, Worldlineſs, and Iniquity, and is continually employed about Things that are true, honeſt, juſt, pure, lovely, and of good Report.

2. BY the Phraſe *Water*, the quenching Nature of Religion is commended to us. GOD hath indued the immortal Soul with a reſtleſs Appetite, and raging Thirſt after ſome chief Good, which the Heart of every Man is continually groping after, tho' indeed few find it, becauſe they ſeek it where it is not to be found. If we ſpeak properly, it is not Gold, or Silver, or popular Applauſe, which the covetous or ambitious Mind doth ultimately aim at, but ſome chief Good, Happineſs, Sufficiency, and Satisfaction in theſe Things; wherein they are more guilty of Blaſphemy than Atheiſm: For it is clear they do not deny a ſupreme Good; for that which Men do chiefly and ultimately aim at, is their GOD, be it what it will; but they blaſpheme the true GOD, when they place their Happineſs there where it is not to be found, and attribute that Fulneſs and Sufficiency to ſomething elſe beſides the Living GOD. Sin hath not deſtroyed the Nature and Capacity of the rational Soul, but hath diverted the Mind from its adequate Object, and hath ſunk it into the Creature, where it wanders hither and thither, like a baniſhed Man, from one Den or Cave to ano-

another, but is ſecure no where. A wicked Man, who is looſed from his Centre by Sin, and departed from the Fountain of his Life, flies low in his Affections, and flutters perpetually about the Earth and earthly Objects, but can find no more Reſt for the Foot of his Soul, than *Noah*'s Dove could find for the Sole of her Foot. Now, Religion is the Hand that pulls this wandering Bird into her own Ark from whence ſhe was departed; it ſettles the Soul upon its proper Centre, and quenches its burning Thirſt after Happineſs. And for this Reaſon it is called Water in Scripture, as appears from *Iſa.* lviii. 11. *The* LORD *ſhall ſatisfy thy Soul in Drought*; and Iſa. xliv. 3. *I will pour Water upon him that is thirſty, and Floods upon the dry Ground*; compared with *John* vii. 37. *Jeſus ſtood and cried, ſaying, If any Man thirſt, let him come unto Me, and drink.* Religion is a Taſte of infinite Goodneſs, which quenches the Soul's Thirſt after created and finite Good; even as that Taſte which honeſt *Nathaniel* had of *Chriſt*'s Divinity, took him off from the Expectation of any Meſſiah to come, and made him cry out preſently, *Rabbi, thou art the Son of* GOD, *Thou art the King of* Iſrael, John i. 49. And every religious Soul hath ſuch a Taſte of GOD, even in this Life, as, tho' it doth not perfectly fill him, yet doth perfectly aſſure him where all Fulneſs dwells.

I PROCEED to the ſecond Phraſe, whereby our Saviour deſcribes the Nature of true Religion; it is a well, a Fountain in the Soul,—*Shall be in him a Well of Water.* From which Phraſe I ſhall only obſerve,

"THAT Religion is a Principle in the Souls of Men."

THE Water that *Chriſt* pours into the Soul is not like the Water that He pours upon our Streets, that waſhes them, and runs away; but it becomes a cleanſing Principle within the Soul itſelf; every Drop from GOD becomes a Fountain in Man; not as if Man were the firſt Spring of his own Motions towards GOD: I find not any Will in the natural Man ſo divinely free. GOD hath indeed given this to his only begotten Son, to have *Life in Himſelf*, but not to any of his adopted ones. If you aſk me concerning Man in his natural Capacity, I am ſo far from thinking that he hath a ſelf-quickening Power, a Principle of Life in himſelf, that I muſt needs aſſert the contrary with the Apoſtle, that he is *dead in Treſpaſſes and Sins*. Repenting and Believing are properly Man's Acts, and yet they are perform'd by GOD's Power; firſt, *Chriſt* muſt give this Water, e're it can be a Well of Water in the Soul. Religion is a living Principle in the Souls of good Men: I cannot better deſcribe the Nature of Religion, than to ſay it is a Nature; for ſo does the Apoſtle ſpeak, or at leaſt allows us to ſpeak, when he calls it *a Participation of the Divine Nature*. Nothing but a Nature can partake of a Nature; a Man's Friend may partake of his Goods and Kindneſs, but his Child only partakes of his Nature: He that begets, begets a Nature; and ſo doth he that begets again. The Sun enlightens the World outwardly, but it does not give a Sun-like Nature to the Things ſo enlightned; and the Rain doth moiſten the Earth, and refreſh it inwardly, but it does not beget the Nature of Water in the Earth: *But this Water that I give*, ſays our Saviour, *becometh a Well of Water in the Soul*. Religion is not any Thing without a Man, hanging upon him, or annexed to him; neither is it every Something that is in a Man; but it is a divine Principle informing

ing and actuating the Souls of good Men, a living and lively Principle, a free and flowing Principle, a ſtrong and laſting Principle, an inward and ſpiritual Principle. It is called a Seed, *the Seed of* GOD, 1 *John* iii. 9. where this Seed of GOD is called an abiding or remaining Principle. In the firſt Creation GOD made the Trees of the Earth, having their Seed in themſelves; and in the new Creation, theſe Trees of Righteouſneſs of GOD's planting, are alſo made with Seed in themſelves, tho' not of themſelves: It is ſaid to be the Seed of GOD indeed, but remaining in the godly Soul. Again, it is called a Treaſure, in Oppoſition to an Alms or Annuity, that laſteth but for a Year, and a Treaſure of the Heart, in Oppoſition to all outward and earthly Treaſures. It is a Treaſure affording continual Expences, not exhauſted, yea, increaſed by Expences; wherein it exceeds all Treaſures in the World. By the ſame Propriety of Speech, Sin is called a Treaſure too, but it is an evil Treaſure, as our Saviour ſpeaks in that ſame Place. Do you not ſee what a Stock of Wickedneſs ſinful Men have within themſelves, which, although they have ſpent upon ever ſince they were born, yet it is not impaired, nay, it is much augmented thereby: And ſhall not the ſecond *Adam* beſtow ſomething as permanent upon his Offspring, as the firſt *Adam* conveyed to his Poſterity? Though Men have ſomething without them, to guide them in the Way of Life, yet it is ſome living Principle within them, that does denominate them living Men.

THE Law was an external Rule or Diſpenſation, that could not give Life, tho' it ſhewed the Way to it; but the Goſpel, in the moſt proper Notion of it, ſeems to be an internal Impreſſion from GOD, a living Principle, whereby the Soul

is enabled to expreſs a real Conformity to GOD Himſelf. If we conſider the Goſpel, in the Hiſtory of it, and as a Piece of Book-Learning, it is as weak and impotent a Thing as the Law was; and Men may be as overly and formal in the Profeſſion of this, as they were of that, which we may ſee by daily ſad Experience. But if we conſider the Goſpel, as an Efflux of Life and Power from GOD Himſelf upon the Soul, producing Life were-ever it comes, then we have a clear Diſtinction between the Law and the Goſpel; to which the Apoſtle ſeems to refer, when he calls the Corinthians *the Epiſtle of* Chriſt, *not written with Ink, nor in Tables of Stone, but with the Spirit of the living* GOD, *in fleſhly Tables of the Heart*, 2 Cor. iii. 3. According to which Notion of the Law and Goſpel, I think we may, with a learned Man of our own, come to a good Underſtanding of that tormented Text, *Jer.* xxxi. 31. quoted by the Apoſtle, *Heb.* x. 16. *This is the Covenant that I will make, I will put my Law into their Minds.* The Goſpel doth not ſo much conſiſt in Words as in Virtue; a divine Principle of Religion in the Soul, is the beſt Goſpel: And ſo *Abraham* and *Moſes*, under the Law, were truly Goſpellers; and, on the other Hand, all carnal Chriſtians that converſe with the Goſpel, only as a Thing without them, are as truly legal, and as far ſhort of the Righteouſneſs of GOD, as ever any of the *Jews* were.

THUS we ſee that Religion is a Principle in the Souls of good Men.—*Shall be in him a Well of Water.*

We ſhall here take Notice of the Difference between the true and all counterfeit Religions. Religion is that Pearl of great Price which few Men are poſſeſſed of, tho' all Men pretend to it, *Laodicean* like, ſaying, they are rich, and need nothing, when

when indeed they are poor, and have nothing. This, then, ſhall be the Teſt, by which, at preſent, we will try the counterfeit Pearls. True Religion is an inward Nature, an inward and abiding Principle in the Minds of good Men, a *Well of Water*.

1. THEN we muſt exclude all Things that are merely external; theſe are not it. Religion is not ſomething annexed to the Soul, but a new Nature put into it. And here we ſhall glance at two Things.

1*ſt*. A GODLY Soul does not find the whole of his Buſineſs lying without him. Religion does not conſiſt in external Reformations, though never ſo many and ſpecious. A falſe Religion may ſerve to tie Mens Hands, and reduce their outward Actions to a fair ſeemlineſs in the Eyes of Men; but true Religion's main Dominion and Power is over the Soul, and its Buſineſs lies moſtly in reforming and purging the Heart, with all the Affections and Motions thereof. It is not a Battering Ram coming from without, and ſerving to beat down the Outworks of open and viſible Enormities; but enters with a ſecret and ſweet Power into the Soul itſelf, and reduces it from its rebellious Temper, and perſuades it willingly to ſurrender itſelf, and and all that is in it. Sin may be beaten out of the outward Converſation, and yet retire and hide itſelf in the ſecret Places of the Soul, and there bear Rule as perfectly by wicked Loves and Luſts, as ever it did by prophane and notorious Practices. A Man's Hands may be tied by ſome external Cords caſt upon them, from viſible Revenge, and yet Murders may lodge in the Temple of his Heart, as Murderers lodged in the Temple of old: Mens Tongues may be tied up from the foul Sin of giving fair Words concerning themſelves; Shame

may

may chaſtize them out of proud Boaſtings, when, in the mean Time, they ſwell in Self-conceit, and are not afraid to bear an unchaſte and ſinful Love towards their own Perfections, and adore an Image of Self ſet up in their Hearts. Neither doth Religion conſiſt in external Performances, though never ſo many, and ſeemingly ſpiritual. Many Profeſſors of Chriſtianity, I doubt, ſink all their Religion into a conſtant Courſe of Duties, being mere Strangers to the Life, and Strength, and Sweetneſs of true Religion. Thoſe Things are needful, and uſeful, and helpful, yea, and honourable, becauſe they have a Relation to GOD; but they are apt to become Snares and Idols to Superſtitious Minds, who conceit that GOD is ſome Way gratified by theſe; and ſo they take up their Reſt in them. That Religion, that only varniſhes and beautifies the Outſide, tunes the Tongue to Prayer and Conference, inſtructs and extends the Hands to Diligence and Almſdeeds, that awes the Converſation into ſome external Righteouſneſs or Devotion, is here excluded, as alſo by the Apoſtle, 1 *Cor.* xiii. Much leſs can that paſs for Religion, that ſpends itſelf about Forms, and Opinions, and Parties. The Religion that runs upon Modes, and turns upon Intereſt, is a poor narrow Thing, and may eaſily view itſelf at once, altogether from firſt to laſt. Men may be as far from the Kingdom of Heaven in their more ſpiritual Forms, and orthodox Opinions, as they were in their more carnal and erroneous, if they take up their Reſt in them: Neither is it the purſuing of any Intereſt that will denominate them religious, but the grand Intereſt of their Soul.

2*dly*, A GODLY Soul, in his more inward and ſpiritual Acts, hath not his Motive without him: For a Man may be ſomewhat more inward in his Mo-

Motions, and yet as outward in his Motives as the former. Religious Acts are not originally cauſed by ſome Weights hung upon the Soul, either by GOD or Men, neither by the worldly Bleſſings which GOD gives, nor the heavy Afflictions which He ſends. The Wings, by which the godly Soul flies out towards GOD, are not waxed to him, as the Poets feign *Icarus*'s to have been; but they grow out of himſelf, as the Wings of an Eagle that flies ſwiftly towards Heaven: On the other Side, a Soul may be preſſed down under the Weight of GOD's Judgments, that has no Mind to ſtoop, no ſelf-denying or ſelf-debaſing Diſpoſition in it. Thus you may ſee *Jehu* flying upon the Wings of Ambition and Revenge, borne up by Succeſſes in his Government; and his Predeceſſor *Ahab* bowing down mournfully under an heavy Sentence. The Laws, and Penalties, and Encouragements, and Obſervations of Men, do ſometimes put a Weight upon the Soul too, but they beget a more ſluggiſh, uneven, and unkindly Motion in it. You may expect, that under this Head I ſhould ſpeak ſomething of Heaven and Hell; and ſo I may, for they belong to this Place. If you take Heaven properly, for a full and glorious Union to GOD, and Hell for an eternal Separation from the Divinity; and ſuppoſe that the Love of GOD, and the Fear of living without Him, be well drunk into the Soul, then verily theſe are pure and religious Principles; but if we view them as Things merely without us, they are no higher Motives than the carnal *Jews* had. A Soul is not carried to Heaven, as a Body is carried to the Grave, upon Mens Shoulders; it is not carried to GOD in a Chariot, as a Man is carried to ſee his Friend: The holy Fire of ardent Love, wherein the Soul of *Elijah* had been long carried up towards GOD, was more excellent than the fiery Chariot

Chariot by which his Body and Soul were tranſlated together. Religion is a Spring of Motion which GOD hath put into the Soul itſelf.

AND as all Things that are external, whether Actions or Motives, are excluded in this Examination; ſo neither,

2. MUST we allow of every Thing that is internal, to be Religion. And therefore,

1ſt, IT is not a Fit, a Start, a ſudden Paſſion of the Mind, cauſed by the Power and Strength of ſome preſent Conviction in the Soul, which, in a hot Mood, will needs make out after GOD in all Haſte. This may fitly be compared to the raſh Motion of the Hoſt of *Iſrael*, who being chidden for their Slothfulneſs over Night, roſe up early in the Morn, and gat them up into the Top of the Mountain, ſaying, *Lo, we be here, and will go up into the Place which the* LORD *hath promiſed, for we have ſinned.* And indeed it fares with theſe Men often as it did with thoſe, both as to the Undertaking, and as to the Succeſs; their Motion is as ſinful as their Station; and their Succeſs is anſwerable, they are driven back and diſcomfited. Nay, tho' this Paſſion might ariſe ſo high as Extaſy or Rapture, yet it deſerves not the Name of Religion: "For Religion is, as one ſpeaks elegantly, "like the natural Heat that is radicated in the "Hearts of living Creatures, which hath the Do"minion of the whole Body, and ſends forth "warm Blood and Spirits, and vital Nouriſhment "into every Part and Member; it regulates and "Orders the Motions of it in a due and even "Manner." But theſe extatical Souls, tho' they may blaze like a Comet, and ſwell like a Land-Flood, and ſhoot forth freſh and high for a Sea-

ſon,

ſon, are ſoon extinguiſhed, emptied, and dried up, becauſe they have not a Principle, a Stock to ſpend upon, a Root in themſelves. Theſe Mens Motions and Actions are no more like Religion, than a Morning-Dew, that ſoon paſſes away! is like a Well or Fountain of Water.

2. If Religion be a Principle, a new Nature in the Soul, then it is not a mere Mechaniſm, a Piece of Art. Art imitates Nature; nothing more ordinary, I doubt, than for Religion itſelf, to go into an Art. All the external Acts and Shootings forth of Religion, may be imitated by Art, and acted over by a mimical apiſh Phariſee, who finds nothing at all of the gentle and mighty Heat, the divine and noble Life of it in his own Soul. Nay, it is poſſible, I wiſh it be not common, for Men that are ſomewhat convinced, enlightened, and affected, to imitate the very Power and Spirit of Religion, and to deceive themſelves to, as if they poſſeſſed ſome true living Principle; and herein they exceed the moſt exquiſite Painters. Men hearing ſuch glorious Things ſpoken of Heaven, may wiſh themſelves there, being mightily taken with a Conceit of the Place. But how ſhall they come at it? Why, they have ſeen in Books, and heard in Diſcourſes, of certain Signs of Grace, and Evidences of Salvation; and now they ſet their Fancies on Work, to find or make ſome ſuch Things in themſelves: And theſe look like a handſome Platform of Religion, which they preſently view, and fall in Love with, and think they even taſte of the Powers of the World to come, when indeed it is nothing but Self-ſufficiency that they feed upon.

Now, you may know this artificial Religion by this; theſe men can vary it, alter it, enlarge it,

it, ſtraiten it, and new-mold it at Pleaſure, according to what they ſee in others, or according to what themſelves like beſt; one while acting over the Joy and Confidence of ſome Chriſtians, anon the Humiliation and Brokenneſs of others. But this fanciful Religion, is of a flitting and vaniſhing Nature: Whereas true Chriſtians are gently, yet powerfully, moved by the natural Force of true Goodneſs, and the Beauty of GOD, and move on ſteadily in their Way to Him. The Spirit of Regeneration in good Men ſpreads itſelf upon the Underſtanding, and ſweetly derives itſelf through the Will and Affections, which makes true Religion to be a conſiſtent and thriving Principle in the Soul, as not being acted upon the Stage of Imagination, but upon the higheſt Powers of the Soul.

BY this ſame Nature of true Religion you may examine all thoſe counterfeit Religions, that ſpring from a natural Belief of a Deity, from Convictions, fleſhly and low Apprehenſions of Heaven, Learning, and the Precepts of Men, which are ſeated in the Fancy, and ſwim in the Brain; whoſe Effect is but to gild the outward Man, or, at beſt, but to move the Soul by an external Force, in an unnatural, inconſtant and tranſient Manner. In a Word, all theſe Pretenders to Religion may ſeem to have Water, but they have no Well; as there are others, deep Men, principled indeed with Learning, Policy, and Ingenuity, but not with true Goodneſs, whom the Apoſtle calls *Wells*, but *without Water*, 2 Pet. ii. 17. But the truly godly, and GOD-like Soul hath in itſelf a Principle of pure Religion.—*The Water that I ſhall give him, ſhall be a Well of Water, ſpringing up into eternal Life.*

CHAP.

CHAP. III.

Containing the first Property mentioned of true Religion. The Freeneſs and Unconſtrainedneſs of it: This diſcovered in ſeveral outward Acts of the Soul. This Freedom conſidered as to its Author; in which is conſidered how far the Command of GOD *may be ſaid to act a godly Soul. Secondly, As to its Object. Two Conceſſions; 1ſt, That ſome Things without the Soul may be ſaid to be Motives. 2dly, That there is a Conſtraint lying upon the godly Soul; which yet takes not away its Freedom. An Enquiry into forced Devotion, and firſt into the Cauſes; ſecondly, into the Properties of it.*

I PROCEED now, from the Nature of Religion, to ſpeak of the Properties of it, as many of them as are couched under this Phraſe, *ſpringing up into everlaſting Life.*

THE firſt Property of it, couched under this Phraſe, is, that it is free and unconſtrained. Religion is a Principle, and it flows and acts freely in the Soul, after the Manner of a Fountain; and makes the Peop'e a willing People, and the Soul, in whom it is ſeated, to become a Free-will Offering unto GOD. *Alexander* the Great ſubdued

the World with Force of Arms, and made Men rather his Servants, than his Lovers and Friends: But the great GOD obtains an amicable Conquest over the Hearts of Men, and overpowers them in such a Manner, that they love to be his Servants, and willingly and readily obey Him, without Dissimulation or Constraint, without Mercenariness or Morosity: In which they are unlike the Subjects of the Kingdoms of this World, who are kept in their Duties by Fear and Force, not from Kindness and Benevolence.

NOW, this Willingness or Freeness of godly Souls might be explained and confirmed by the Consideration both of their outward and inward Acts.

1. As to outward Acts of Service which the true Christian doth perform, he is freely carried out towards them, without any Constraint. If he keep himself from the Evils of the Place, and Age, and Company, wherein he lives; it is not by a Restraint which is upon him merely from without him, but by a Principle of holy Temperance planted in his Soul: It is the Seed of GOD abiding in him that preserves him from the Commission of Sin. He is not kept back from Sin as a Horse by a Bridle, but by an inward Change made in his Nature.

ON the other Hand, if he employ himself in any external Acts of moral or instituted Duty, he does it freely, not as of Necessity, or by Constraint. If you speak of Acts of Charity, the godly Man gives from a Principle of Love to GOD, and Kindness to his Brother; and so chearfully, not grudgingly, or of Necessity. An Alms may be wrung out of a Miser, but it proceeds from the liberal Soul as a Stream from its Fountain. If you speak of Righteousness

teouſneſs or Temperance, he is not over-ruled by Power, or compelled by Laws, but acted by the Power of that Law which is engraven upon his Mind. If you ſpeak of Acts of Worſhip, whether moral or inſtituted, in all theſe he is alſo free, as to any Conſtraint. Prayer is not his Taſk, or a Piece of Penance, but it is the natural Cry of the new-born Soul; neither does he take it up as a Piece of Policy, to bribe GOD's Juſtice, or engage Men's Charity, to purchaſe Favour with GOD or Man, or his own clamorous Conſcience; but he prays becauſe he wants, and loves, and believes; he wants the fuller Preſence of that GOD whom he loves; he loves the Preſence which he wants; he believes that He that loves him will not ſuffer him to want any good Thing that he prays for. And therefore he does not limit himſelf penuriouſly to a Morning and Evening Sacrifice and Solemnity, as unto certain Rent-ſeaſons, wherein to pay an Homage of dry Devotion; but his loving and longing Soul, diſdaining to be confined within canonical Hours, is frequently ſoaring in heavenly Raptures, and ſallying forth in holy Ejaculations. He is not content with ſome weak Eſſays towards Heaven, in ſet and formal Prayer, once or twice a-day, but labours alſo to be all the Day long ſucking in thoſe divine Influences, and Streams of Grace, by the Mouth of Faith, which he begged in the Morning by the Tongue of Prayer; which hath made me ſometimes to think it a proper Speech to ſay, *the Faith of Prayer*, as well as *the Prayer of Faith*; for believing, and hanging upon divine Grace, doth really drink in what Prayer opens its Mouth for, and is, in Effect, a powerful Kind of praying in Silence: By believing we pray, as well as in praying we believe.

A TRULY godly Man hath not his Hands tied up merely by the Force of a national Law, no, nor yet by the Authority of the fourth Commandment, to keep one in ſeven a Day of Reſt; as he is not content with mere reſting upon the Sabbath, knowing that neither working, nor ceaſing from Work, doth of itſelf commend a Soul to GOD, but doth preſs after Intimacy with GOD in the Duties of his Worſhip; ſo neither can he be content with one Sabbath in a Week, nor think himſelf abſolved from holy and heavenly Meditations any Day in the Week; but labours to make every Day a Sabbath, as to the keeping his Heart in a holy Frame, and to find every Day to be a Sabbath, as to the Communications of GOD to his Soul: Though the Neceſſities of his Body will not allow him, it may be, though indeed GOD hath granted this to ſome Men, to keep every Day as a Sabbath of Reſt; yet the Neceſſities of his Soul call upon him to make every Day, as far as may be, a Sabbath of Communion with the bleſſed GOD. If you ſpeak of Faſting, he keeps not Faſts merely by Virtue of a civil, no, nor a divine Inſtitution; but, from a Principle of godly Sorrow, afflicts his Soul for Sin, and endeavours more and more to be emptied of himſelf. If you ſpeak of Thankſgiving, he does not give Thanks by Laws and Ordinances, but having in himſelf a Law of Thankfulneſs, and an Ordinance of Love engraven upon, and deeply radicated in his Soul, delights to live unto GOD, and to make his Heart and Life a living Deſcant upon the Goodneſs and Love of GOD; which is the moſt divine Way of Thank-offering; it is the Hallelujah which the Angels ſing continually.

IN a Word, where-ever GOD hath a Tongue to command, true Godlineſs will find an Hand to perform; whatever Yoke *Chriſt Jeſus* ſhall put upon the

the Soul, Religion will enable to bear, yea, and to count it eaſy too; the Mouth of *Chriſt* hath pronounced it eaſy, and the Spirit of *Chriſt* makes it eaſy. Let the Commandment be what it will, it will not be grievous. The ſame Spirit doth, in ſome Meaſure, dwell in every Chriſtian, which, without Meaſure, dwelt in *Chriſt*, who counted it his Meat and Drink, to do the Will of his Father.

2. And more eſpecially, the true Chriſtian is free from any Conſtraint as to the inward Acts which he performeth. Holy Love to God is one principal Act of the gracious Soul, whereby it is carried out freely, and with an ardent Love towards the Object that is infinitely lovely, and to the Enjoyment of it. I know that this ſprings from Indigency, and is commanded by the Sovereignty of the ſupreme Good, the Object that the Soul eyes: But it is properly free from any Conſtraint. Love is an Affection that cannot be extorted, as Fear is; nor forced by any external Power, nor internal neither: The Revenues of *Perſia*, or the Treaſures of *Egypt*, cannot commit a Rape upon it.

Though the outward bodily Acts of Religion are ordinarily forced, yet this pure, chaſte, Virgin-affection cannot be raviſhed; it ſeems to be a Kind of a Peculiar in the Soul, though under the Juriſdiction of the Underſtanding. By this Property of it, it is elegantly deſcribed by the Spirit of God, *Cant.* viii. 7.—*If a Man would give all the Subſtance of his Houſe for Love, it would utterly be contemned.* It cannot be bought with Money, or purchaſed with Gifts or Arts; and if any ſhould offer to bribe it, it would give him a ſharp Check, in

the Language of *Peter* to *Simon*, *Thy Money periſh with thee:* Love is no Hireling, no baſe-born mercenary Affection, but noble, free, and generous. Neither is it low-ſpirited and ſlaviſh, as Fear is: Therefore, when it comes to full Age, it will not ſuffer this Son of the Bond-woman to divide the Inheritance, the Dominions of the Soul with it; when it comes to be *perfect*, *it caſteth out Fear*, ſays the Apoſtle, 1 *John* iv. 18. Neither indeed is it directly under the Authority of any Law, whether human or divine: It is not begotten by the Influence of a divine Law, as a Law, but as holy, juſt, and good. *The Spirit of Love, and of Power*, in Oppoſition to the Spirit of Fear, doth more influence the godly Man in his Purſuit of GOD than any Law without him: This is as a Wing to the Soul; whereas outward Commandments are but as Guides in his Way; or, at moſt, but as Spurs in his Sides.

THE ſame I may ſay of holy Delight in GOD, which is indeed the Flower of Love, or Love grown up to its full Age and Stature, which hath no Torment in it, and conſequently no Force upon it. Like unto which are holy Confidence, Faith and Hope, ingenuous and natural Acts of the religious Soul, whereby it haſtens into the divine Embraces, *as the Eagle haſteneth to the Prey*; and not by Force and Conſtraint, *as a Fool to the Correction of the Stocks*. Theſe are all genuine Offſprings of holy Religion in the Soul, and they are utterly incapable of Force; Violence is contrary to the Nature of them; for to uſe the Apoſtle's Words, with the Change of one Word, *Hope that is forced, is not Hope.*

Now a little farther to explain this excellent Property of true Religion, we may consider the Author, and the Object of it.

The Author of this free Principle is God Himself, who hath made it a Partaker of his own Nature, who is the free Agent; Himself is the Fountain of his own Acts. The uncreated Life and Liberty hath given this Privilege to the religious Soul, in some Sense, to have Life and Liberty in itself, and a Dominion over its own Acts. I do not know that any created Being hath more of Divinity in it than the Soul of Man; nor that any Thing in the Soul doth more resemble the divine Essence, than the Freedom that the Soul hath in itself. This is something of God in the Soul, and therefore may justly claim the free Spirit for its Author, *Psal.* li. 12. 2 *Cor.* iii. 17. or the Son of God for its Original, according to that in *John* viii. 36. *If the Son shall make you free, then shall ye be free indeed.*

But here it may be demanded, Whether the Command of God doth not act the godly Soul, and set it upon its holy Motions? I confess indeed that the Command of God is much eyed by a godly Man, and is of great Weight with him, and does in some Sense lay a Constraint upon him; but yet I think not so much the Authority of the Law, as the Reasonableness and Goodness of it, does prevail principally with him. The religious Soul does not so much eye the Law under the Notion of a Command, as under the Notion of holy, just, and good, as the Apostle speaks, and so embraces it, chuses it, and longs to be perfectly conformable to it.

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I DO not think it ſo proper to ſay, that a good Man loves GOD, and all Righteouſneſs and Holineſs, and religious Duties, by virtue of a Command to do ſo, as by virtue of a new Nature that GOD hath put into him, and which doth inſtruct and prompt him ſo to do. A religious Soul being reconciled to the Nature of GOD, does embrace all his Laws by virtue of the Equitableneſs and Perfection that he ſees in them; not becauſe they are commanded, but becauſe they are in themſelves to be deſired, as *David* ſpeaks, *Pſal.* xix. 10. In which Pſalm the holy Man gives us a full Account why he did ſo love and eſteem the Laws and Commandments of GOD, *viz.* becauſe they are perfect, right, pure, clean, true, ſweet, and lovely, as you will find.

TO love the LORD our GOD with all our Heart, and Strength, and Mind, is not only a Duty, by virtue of that firſt and great Commandment that doth require it; but indeed the higheſt Privilege, Honour, and Happineſs of the Soul. To this Purpoſe may that Profeſſion of the Pſalmiſt's be applied, *Pſal.* cxix. 173. *I have choſen the Way of thy Precepts*; and Verſe 30. *I have choſen the Way of Truth.* Chuſing is an Act of Judgment and Underſtanding, and reſpects the Quality of the Thing, more than the Authority of the Command. *David* did not ſtumble into the Way of Truth accidentally, by virtue of his Education, or Acquaintance, or the like Circumſtance; nor was he whipped or driven into it by the mere Severity of a Law without him; but he chuſed the Way of Truth, as that which was indeed moſt elegible, pleaſant and deſirable.

As for the Object of this free and generous Spirit of Religion, it is no other than GOD Himſelf ulti-

ultimately, and other Things only, as they are ſubſervient to the Enjoyment of Him. GOD, as the ſupreme Good, able to fill, and perfectly ſatisfy all the Wants of the Soul, and ſo to make it wholly and eternally happy, is the proper Object of the Soul's moſt free and chearful Motions. The Soul eyes GOD as the perfect and abſolute Good, and GOD in *Chriſt* as an attainable Good, and ſo finds every Way enough in this Object, to encourage it to purſue after him, and throw himſelf upon him. Religion fixes upon GOD, as upon its own Centre, as upon its proper and adequate Object; it views GOD as the infinite and abſolute Good, and ſo is drawn to Him without any external Force. The godly Soul is overpowered indeed, but it is only with the infinite Goodneſs of GOD, which exerciſes its Sovereignty over all the Faculties of the Soul; which Overpowering is ſo far from ſtraitening or pinching it, that it makes it truly free and generous in its Motions. Religion wings the Soul, and makes it take Flight freely and ſwiftly towards GOD and eternal Life: It is of GOD, and by a Sympathy that it hath with Him, it carries the Soul out after Him, and into Conjunction with Him. In a Word, the godly Soul being looſed from Self-love, beaten out of all Self-ſatisfaction, and delivered from all ſelf-confining Luſts, Wills, Intereſts and Ends, and being overcome with a Senſe of a higher and more excellent Good, goes after that freely, centers upon it firmly, graſps after it continually, and had rather be that than what itſelf is, as ſeeing that the Nature of that ſupreme Good is infinitely more excellent and deſirable than its own.

THUS have I briefly explained the Freeneſs of this Principle: I would now make ſome Improvement of it, but that it ſeems needful I ſhould here interweave a cautionary Conceſſion or two.

1*ſt*, IT

1ſt, IT muſt be granted, that ſome Things without the Soul may be Motives and Encouragements to the Soul to quicken and ſtrengthen it in its religious Acts. Though Grace be an internal Principle, and moſt free from any Conſtraint, yet it may be ſtirred up by ſuch Means as GOD hath appointed, as Prayer, Meditation, Reading.

THIS being premiſed, if you aſk what I think of Afflictions; I confeſs GOD doth ordinarily uſe them as Means to make good Men better, and it may be ſometimes to make bad Men good: Theſe may be as Weights to haſten the Soul's Motions towards GOD, but they do not principally beget ſuch Motions. If you aſk me of temporal Proſperity, commonly called Mercies and Bleſſings, of Promiſes and Rewards propounded; I confeſs they may be as Oil to the Wheels, and ought to quicken and encourage to the Study of true and powerful Godlineſs; but they are not the Spring of the Soul's Motions; they ought to be unto us, as Dew upon the Graſs, to refreſh the Soul; but it is the Root which properly gives Life and Growth.

2dly, IT may be granted, that there is a Kind of Conſtraint lying upon the Soul, in its moſt excellent Motions; according to that of the Apoſtle, 2 *Cor.* v. 14. *The Love of* Chriſt *conſtraineth us:* And again, 1 *Cor.* ix. 16. *Neceſſity is laid upon me to preach the Goſpel.* But yet it holds good, that Grace is a moſt free Principle, and that *where the Spirit of the* LORD *is, there is Liberty.* For the Conſtraint that the Apoſtle ſpeaks of is not oppoſed to Freedom, but to not acting; now, although the Soul, ſo principled, cannot but act, yet it acts freely. Thoſe Things that are according to Nature, though they be done neceſſarily, yet are they done with the greateſt

greateſt Freedom imaginable. The Water flows, and the Fire burns neceſſarily, yet freely. Religion is a new Nature in the Soul; and the religious Soul being touched with the Senſe, and impreſſed with the Influences of divine Goodneſs, Fulneſs, and Perfection, is carried indeed neceſſarily towards GOD, as its proper Centre, and yet its Motions are pure, free, generous. The Neceſſity that lay upon *Paul* to preach the Goſpel is not to be underſtood of any external Violence, much leſs of bodily Neceſſity, by Reaſon of which many Men ſerve their own Bellies in that great Function, more than the LORD *Jeſus*; for though he preached the Goſpel neceſſarily, yet did he preach freely and willingly, as he oft profeſſeth. The godly Soul cannot but love GOD as his chief Good, yet he delights in this Neceſſity, and is exceeding glad that he finds his Heart framed and enlarged to love Him. I ſay enlarged, becauſe GOD is ſuch an Object as does not contract and ſtraiten the Soul, as all created Objects do, but ennoble and enlarge it. The ſinful Soul, the more it lets out, and lays out, and ſpends itſelf upon the Creature, the more it is ſtraitened and contracted, and the native Freedom of it is enſlaved, debaſed, and deſtroyed: But Grace does eſtabliſh and ennoble the Freedom of the Soul, and reſtore it to its primitive Perfection: So that a godly Soul is never more large, more at Reſt, more at Liberty, than when it finds itſelf delivered from all ſelf-confining Creature-loves, and under the powerful Conſtraint of infinite Love and Goodneſs.

BY this we may learn what to think of the forced Devotion of many preſſed Soldiers of *Chriſt* in his Church-militant. Though indeed the Freedom of the Will cannot be deſtroyed, yet many Men's Devotion

votion may be ſaid to be wrung out of them, and their Obedience conſtrained. I ſhall explain it briefly in two or three Particulars.

1. MEN force themſelves, many times, to ſome Things in Religion that are beſides, yea, and againſt their Nature and Genius. I need not inſtance in Conformity to the Letter of the Law, and ſome external Duties which they force themſelves to perform, as to hear, pray, give Alms, or the like: In all which, the violent Obedience of a Phariſee may be more ſpecious, than the true and genuine Obedience of a free-born Diſciple of JESUS CHRIST.

THERE ſeem to be three Things that eſpecially force a kind of Devotion, and Shew of Religion, *viz.* Conſcience of Guilt, Self-love, and falſe Apprehenſions of GOD. *1ſt*, There is in all Men a Conſcience of Guilt, ariſing from that imperfect and glimmering Light they have of GOD, and of their Duty towards Him; which, though it be in ſome Men more quick and ſtinging, in others more remiſs and languid, yet, I think, is not utterly extinguiſhed, no not in the worſt Men, but that it doth ſometimes beget Sadneſs in the midſt of their Merriments, and doth diſturb their moſt ſecure Reſt. This Foundation of Hell is laid in the Bowels of Sin itſelf, as a Preface to eternal Horror.

Now, although ſome more profligate Wretches furiouſly bluſter through theſe Briars, yet others are ſo caught in them, that they cannot eſcape theſe Pangs and Throws, except they make a Compoſition, and enter into Terms to live more honeſtly, or, at leaſt, leſs ſcandalouſly. In which Under-

dertaking they are carried on, in the next Place, by a natural Deſire of Self-preſervation: For the worſt of Men hath ſo much Reaſon left, that he could wiſh that himſelf were happy, tho' he have not ſo much Light as to diſcover, nor ſomuch true Freedom of Will as to chuſe the right Way to Happineſs. Conſcience having diſcovered the certain Reward of Sin, Self-love will eaſily prompt Men to do ſomething or other to eſcape it. But what ſhall they do? Why, Religion is the only Expedient that can be found out. But how come they to run into ſo great a Miſtake about Religion? Why, their falſe and groſs Apprehenſions of God drive them from Him, in the Way of Superſtition and Hypocriſy, inſtead of leading them in the Way of ſincere Love and Self-reſignation to Him.

Thus we ſee how a Man void of the Life and Spirit of Religion, yet forces himſelf to do God a kind of Worſhip, and pay him a kind of Homage.

2*dly*, Sometimes Men may be ſaid, in a Senſe, to be forced by other Men to put on a Dreſs of Religion. And this Conſtraint Men may lay upon Men by their Tongues, Hands, and Eyes. By their Tongues, in the Buſineſs of Education, ardent Inculcation of Things divine and heavenly: And thus an unjuſt Man, like the unjuſt Judge in the Goſpel, though he fear not God, yet may be overcome by the Importunity of his Father, Friend, Miniſter, Tutor, to do ſome righteous Acts. By their Hands; that is, either by the enacting or executing of penal Laws upon them, or by the Example which they ſet before them. By their Eyes; that is, by continually obſerving their Behaviour: When many Eyes are upon Men, they muſt do ſomething to ſatisfy Expectation, and purchaſe Reputation. It may be ſaid, that ſometimes God doth lay an

external Force upon Men; as particularly by his ſevere Judgments, or Threatnings of Judgments, awakening them, humbling them, and conſtraining them to ſome kind of Religion: For GOD Himſelf acting upon Men, only from without them, is far from producing a living Principle of free Religion in the Soul.

NOW, the better to diſcern this forced and violent Religion, I will briefly deſcribe it by it Properties.

1. THIS forced Religion is, for the moſt Part, dry and ſpiritleſs. I know, indeed, that Fancy may be ſcrewed up to a high Pitch, ſo as to raiſe the Mind into a kind of Rapture. A mere artificial and counterfeit Chriſtian may be ſo ſtrongly actuated by Imagination, that he may ſeem to himſelf to be fuller of GOD than the ſober and conſtant Soul.

BUT commonly this forced Devotion is jejune and dry, void of Zeal and Warmth, drives on heavily in Purſuit of the GOD of *Iſrael*, as *Pharaoh* did in Purſuit of the *Iſrael* of GOD, when his Chariot-Wheels were taken off. GOD's drawing the Soul from within, as a Principle, doth indeed cauſe that Soul to run after Him, *Cant.* i. 4. But the Motion of thoſe Things that are drawn by external Force is commonly heavy, ſlow, and languid.

2. THIS forced Religion is penurious and needy. Something the ſlaviſh-ſpirited Chriſtian muſt do, to appeaſe an angry GOD, or to allay a ſtorming Conſcience; but it ſhall be as little as may be. He is ready to grudge GOD ſo much of his Time and Strength, and to find Fault that Sabbaths come

ſo

ſo thick, and laſt ſo long, and that Duties are to be performed ſo often: So he is deſcribed by the Prophet, *Amos* viii. 5. *When will the Sabbath be paſt, and the new Moon gone?* But yet I will not deny, but that this kind of Religion may be liberal and expenſive too, in the Branches of external Duties, as is the Manner of many Trees that bear no Fruit.

THEREFORE theſe are not the Things by which you muſt take Meaſure, and make Eſtimate of your Religion. But in the great Things of the Law, in the grand Duties of Mortification, Self-denial and Reſignation; here this forced Religion is always very ſtingy and penurious. In the Duties that nearly touch their beloved Luſts, they will be as ſtrict with GOD as may be, they will break with Him for a ſmall Matter: GOD muſt have no more than his Due, as they blaſphemouſly phraſe it in their Hearts; with the ſlothful Servant in the Goſpel, *Lo, there Thou haſt that is thine.* They will not part with all for *Chriſt.* They will not give up themſelves entirely unto GOD; *The* LORD *pardon me in this one Thing*, cries *Naaman*; ſo they, in this or that, let GOD hold me excuſed.

THE ſlaviſh-ſpirited Chriſtian is never more ſhrunk up within himſelf, than when he is to converſe with GOD: But the godly Soul is never freer, larger, gladder, than when he doth moſt intimately and familiarly converſe with GOD. The Soul that is free as to Liberty, is free alſo as to Liberality and Expences; and that not only in external, but internal and ſpiritual Obedience, and Compliance with the Will of GOD: He gives himſelf wholly up to GOD, knows no Intereſt of

his own, keeps no Reſerve for himſelf, or for the Creature.

3. THIS forced Religion is uneven, as depending upon inconſtant Cauſes. As Land-Floods, that have no Spring within themſelves, vary their Motions, are ſwift and ſlow, high and low, according as they are ſupplied with Rain; even ſo theſe Men's Motions in Religion, depending upon Fancy for the moſt Part, than which nothing is more fickle and flitting, have no Conſtancy nor Conſiſtency in them.

CHAP.

CHAP. IV.

The active and vigorous Nature of true Religion proved by many ſcriptural Phraſes: More particularly explained in three Things; 1. In the Soul's continual Care and Study to be good. 2. In its Care to do Good. 3. In its powerful and inceſſant Longings after the moſt full Enjoyment of GOD.

I COME now to the ſecond Property of true Religion, which is to be found in this Phraſe, *ſpringing up*; wherein the Activity and Vigorouſneſs of it is deſcribed. Religion, though it be compared to Water, yet is no ſtanding Pool, but *a Well of Water* ſpringing up. It is no lazy and languid Thing, but full of Life and Power: So I find it every where deſcribed in Scripture, by Things that are moſt active, lively, vigorous, ſpreading, powerful, and ſometimes even by Motion itſelf. As Sin is, in Scripture, deſcribed by Death and Darkneſs, which are a Ceſſation and Privation of Life, and Light, and Motion: So Religion is deſcribed by Life, which is active and vigorous; by an angelical Life, which is ſpiritual and powerful; yea, a divine Life, *Eph.* iv. 18. which is, as I may ſay, moſt lively and vivacious. *Chriſt liveth in me*, and the Production of this new Nature in

the Soul is called a *Quickening*, Eph. ii. 1. and the Reception of it a *paſſing from Death unto Life*, John v. 24. Again, as Sin and Wickedneſs is deſcribed by Fleſh, which is ſluggiſh and unactive, ſo this holy Principle in the Soul is called Spirit, yea, the *Spirit of Power*, 2 Tim. i. 7. and the *Spirit of Life*, Rom. viii. 2. *The Law of the Spirit of Life in* Chriſt Jeſus *hath made me free from the Law of Sin and Death.* How can the Power and Activity of any Principle be more commended, than by ſaying it is Life, and the *Spirit of Life*, and *the Law of the Spirit of Life* in the Soul? which hath made me ſometimes to apply thoſe Words of the Prophet, as a Deſcription of every godly Soul, *Mic.* iii. 8. *I am full of Power and Might by the Spirit of the* LORD.

YEA, further, the Apoſtle ſeems to deſcribe this Principle in the Soul by Activity and Motion itſelf, *Phil.* iii. 12, 13, 14. where he gives this excellent Character of himſelf, and this lively Deſcription of his Diſpoſition, as if it were nothing elſe but Activity and Fervour; *I follow after, that I may apprehend*; *I forget thoſe Things that are behind, and reach forth unto thoſe Things that are before*; *I preſs towards the Mark*, &c.

IT were too much to comment upon thoſe Phraſes of like Importance, *labouring*, *ſeeking*, *ſtriving*, *fighting*, *running*, *wreſtling*, *panting*, *longing*, *hungering*, *thirſting*, *watching*, and many others, which the Holy Ghoſt makes uſe of, up and down the Scriptures, to expreſs the active, induſtrious, vigorous, and powerful Nature of this divine Principle. The Streams of divine Grace, which flow from the Throne of GOD, into the Souls of Men, do not cleanſe them, and ſo paſs away, like ſome violent Land-Flood, that waſhes the Fields and Meadows,

Meadows, and ſo leaves them to contract as much Filth as ever; but the ſame become a *Well of Water*, continually ſpringing up, boiling and bubbling, and working in the Soul, and ſending out *Rivers of living Water*.

But, more particularly, to unfold the active Nature of this divine Principle, we ſhall conſider it in theſe three Particulars, *viz.* as it is ſtill conforming to God, doing for Him, and longing after Him.

1. The active Nature of true Religion planted by God in the Soul, appears and ſhews itſelf, in a continued Care and Study, to be good, to conform more and more to the Nature of the bleſſed God, the glorious Pattern of all Perfection. The Nature of God being abſolutely perfect, is the only Rule of Perfection to the Creature. If we ſpeak of Goodneſs, our Saviour tells us, that God alone is good; of Wiſdom, the Apoſtle tells us, that God is only wiſe; of Power, He is omnipotent; of Mercy and Kindneſs, He is Love itſelf. Men are only good by Way of Participation from God, and in a Way of Aſſimilation to Him: So that, though good Men may be imitated, and followed, yet it muſt be with this Limitation, as far as they are Followers of God: The great Apoſtle durſt not preſs his Example any further, 1 *Cor.* xi. 1. *Be ye Followers of me, even as I alſo am of* Chriſt. But the Nature of God being abſolutely perfect, is to be eyed and imitated ſingly, entirely, univerſally in all Things wherein the Creature is capable of following Him, and becoming like unto Him. So Chriſtians are required to look up unto the Father of Lights, the Fountain of all Perfections, and to take from Him the Pattern of their Diſpoſitions and Converſations, to eye Him continually, and to derive

rive an Image of Him, not into their Eye, as we do by ſenſible Objects, but into their Souls, to poliſh and frame them into the moſt clear and lively Reſemblances of Him; that is, in the Language of the Scripture, to be *perfect, as their heavenly Father is perfect*, to be *holy as* GOD *is holy*. And thus the genuine Children of GOD are deſcribed by the Holy Ghoſt, *Eph.* v. 1. they are *Followers of* GOD. This is the ſhorteſt, but the ſureſt and cleareſt Mark that can be given of a good Man, *a Follower of* GOD. They are not owned for the Children of GOD, who are created by Him, nor they who have a notional Knowledge of Him, or exhibit ſome external Worſhip to Him, but they that imitate Him: The true Children of *Abraham* were not thoſe that were deſcended from Him, but they that did the Works of *Abraham*, even ſo are they only the Offſpring of Heaven, the true Children of the living GOD, who are Followers of Him; *Be ye Followers of* GOD, *as dear Children*. A godly Soul having its Eyes opened, to behold the infinite Beauty, Purity, and Perfection, of that good GOD, whoſe Nature is the very Fountain, and muſt needs then be the Rule of all Goodneſs, preſently comes to undervalue all created Excellencies, both in itſelf, and all the World beſides, as to any Satisfaction that is to be had in them, or any Perfection that can be acquired by them, and cannot endure to take up with any lower Good, or live by any lower Rule than GOD Himſelf. A godly Man having the unclean and rebellious Spirit caſt out, and being once reconciled to the Nature of GOD, is daily labouring to be more intimately united thereunto, and to be all that which GOD is, as far as he is capable.

RELIGION is a Participation of Life from Him, who is Life itſelf, and ſo muſt needs be an active Prin-

Principle ſpreading itſelf in the Soul, and cauſing the Soul to ſpread itſelf in GOD; and therefore the Kingdom of Heaven, which in many Places of the Goſpel, I take to be nothing elſe but this divine Principle in the Soul, which is both the trueſt Heaven and moſt properly a Kingdom (for thereby GOD doth moſt powerfully reign and exerciſe his Sovereignty, and moſt excellently diſplay his Glory in the World) is compared to *Seed ſown in good Ground*, which both ſpringeth up into a Blade, and bringeth forth Fruit; to Muſtard-Seed, which ſpreadeth itſelf, and groweth great, ſo that the Birds of the Air may lodge in the Branches thereof; to Leaven, ſpreading itſelf through the whole Quantity of Meal, and leavening the whole and all the Parts of it.

BY a like Similitude, the Path of the Juſt is compared to a ſhining Light, whoſe Luſtre encreaſeth continually, *ſhining more and more unto the perfect Day*; which continually growing up of the holy Soul into GOD, is excellently deſcribed by the Apoſtle, in an elegant Metaphor, 2 *Cor.* iii. 18. *We all, with open Face, beholding, as in a Glaſs, the Glory of the* LORD, *are changed into the ſame Image from Glory to Glory*; that is, from one Reſemblance of divine Glory to another. The gracious Soul not being content with his preſent Attainments, and having in its Eye a perfect and abſolute Good, forgets that which is behind, and labours, prays, ſtrives, and ſtudies, to get the Perfections of GOD more clearly copied out upon itſelf, and itſelf, as much as may be, ſwallowed up in the Divinity: It covets earneſtly theſe beſt Things, to be perfected in Grace and Holineſs, to have divine Characters more fair and legible, divine Impreſſions more deep and lively, divine Life more ſtrong and powerful, and the communicable

Image

image of the bleſſed GOD ſpread quite over it, and thro' it: A godly Soul is not content to receive of *Chriſt*'s Fulneſs, but labours to be filled with the Fulneſs, with all the Fulneſs of GOD; he rejoices, that he hath received of *Chriſt* Grace for Grace, as a Child hath Limb for Limb with his Father; but this his Joy is not fulfilled, except he find himſelf adding daily ſome Cubits to his Infant-ſtature; nor indeed then neither, until he come to the Meaſure of the Stature of his LORD, and be grown up into Him in all Things, who is the Head. He delights and glories in GOD, beholding his Spices growing in his Soul; but that does not ſatisfy him, except he may ſee them flowing out alſo. He is neither barren nor unfruitful, as the Apoſtle *Peter* ſpeaks; but this is not enough, he deſires to be fat and fruitful alſo, as a water'd Garden, even as the Garden of GOD. The Spirit luſteth againſt the Fleſh, and ſtruggles with it in the ſame Womb of the Soul, as *Jacob* with *Eſau*, until he had caſt him out: The Seed of GOD warreth continually againſt the Seed of the Serpent, raging and reſtleſs like *Jehu*, ſhooting, and ſtabbing, and ſtrangling all he meets with, 'till none at all remain of the Family of that *Ahab*, who had formerly been his Maſter: Oh! how does the devout Soul long to have *Chriſt*'s Victory carried on in itſelf, to have *Chriſt* going on in him conquering and to conquer, 'till at length the very laſt Enemy be ſubdued, that the Prince of Peace may ride triumphantly thorough all the Regions of his Heart and Life, and not ſo much as a Dog move his Tongue againſt him! This holy Principle which is of GOD in the Soul, is actually induſtrious too; it doth not fold the Arms together, hide its Hand in its Boſom, faintly wiſhing to obtain a final Conqueſt over its Enemies, but advances

vances itſelf with a noble Stoutneſs againſt Luſts and Paſſions, even as the Sun glorieth againſt the Darkneſs of the Night, untill it have chaſed it all away.

The godly Soul puts itſelf under the Banner of *Chriſt*, fights under the Conduct of the Angel of God's Preſence, and ſo marches up undauntedly againſt the Children of *Anak*, thoſe earthly Loves, ſenſual Affections, which are indeed taller and ſtronger than all other Enemies that encounter it in this Wilderneſs-State: And the gracious God is not wanting to ſuch Endeavours, he *remembering his Promiſe, helpeth his Servants*, even that Promiſe, *Iſa.* xl. 31. that *they that wait upon the* Lord, *ſhall renew their Strength.* A true *Iſraelitiſh* Soul impregnated with this noble Principle, is not like thoſe ſlothful *Iſraelites*, that were content with what they had got of the holy Land, and either could not, or cared not to enlarge their Border; but he makes War upon the Remainder of the *Canaanites*, and is never at Reſt 'till he have, with *Sarah*, caſt out the Bond-woman and her Son too. You may ſee an Emblem of ſuch a Soul in *Moſes* holding up his Hands all the Day long, 'till *Amalek* was quite diſcomfited. As oft as the Floods of Temptation, ſpringing from the Devil, the World, or the Fleſh, offer to come in upon him, he oppoſeth them in the Strength of *Chriſt*. *The Spirit of the* Lord *lifteth up a Standard againſt them*: So that he is not carried down by them, or, at leaſt, not overwhelmed with them. The godly Soul continually ſtudies Conformity to God, even becauſe he is the perfect and abſolute Good, and the Soul reckons that its Happineſs conſiſts only in being like unto him, in partaking of a divine Nature. But I might alſo take Occaſion to ſpeak of three Things, which I will but briefly name.

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1*ſt*, A GODLY Man reckons with himſelf, that Conformity to the Image and Nature of GOD, is the moſt proper converſing with GOD in the World. The great, and indeed only Employment of an immortal Soul, is to converſe with its Creator; for this End it was made: Now, to partake of a divine Nature, to be endowed with a God-like Diſpoſition, is moſt properly to converſe with GOD; this is a real, powerful, practical, and feeling Converſe with Him, infinitely to be preferred before all Notions, Profeſſions, Performances, or Speculations.

2*dly*, A GODLY Man reckons that the Image of GOD is the Glory and Ornament of the Soul; it is the Luſtre and Brightneſs, and Beauty of the Soul, as the Soul is of the Body. Holineſs is not only the Duty, but the higheſt Honour and Dignity that any created Nature is capable of: And therefore the Soul, who hath his Senſes exerciſed to diſcern Good and Evil, purſues after it, as after his full and proper Perfection.

3*dly*, A GODLY Man reckons, that Conformity to the divine Image, Participation of the divine Nature, is the ſureſt Evidence of divine Love, which is a Matter of ſo great Enquiry in the World. By growing up daily in *Chriſt Jeſus*, we are infallibly aſſured of our Implantation into Him. The Spirit of GOD deſcending upon the Soul in the Impreſſions of Meekneſs, Kindneſs, Uprightneſs, a dove-like Diſpoſition, is a better, and more deſirable Evidence of our Sonſhip, and GOD's Favour towards us, than if we had the Spirit deſcending upon our Heads in a dove-like Shape, as it did upon our bleſſed Saviour. For theſe Reaſons, the Chriſtian, above all Things, labours to become God-like, to be formed more and more into a Reſemblance of

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the ſupreme Good, and to drink in divine Perfections into the very inmoſt of his Soul.

2. THE active Nature of true Religion, manifeſts itſelf in a good Man's continual Care and Study to do Good, to ſerve the Intereſt of the holy and bleſſed GOD in the World. A good Man being maſtered with the infinite Goodneſs of GOD, and the great End of his Life, cannot think it worth while to ſpend Himſelf for any inferior Good, or beſtow his Time and Strength for any lower End; and therefore, as it is the main Happineſs of his Life to enjoy GOD, ſo he makes it the main Buſineſs of his Life to ſerve Him, to be doing for Him, to lay out himſelf for Him, and to diſplay and propagate his Glory in the World. And, as he is raviſhed with the Apprehenſions of the ſupreme Goodneſs, which doth infinitely deſerve, all that he can do for Him, ſo he doth really partake of the active and communicative Nature of that bleſſed Being, and himſelf becomes active and communicative too: A godly Soul ſluggiſh and unactive, is as if one ſhould ſay, a godly Soul altogether unlike to GOD; a pure Contradiction. A good Man, whether he pray or preach, or read or celebrate Sabbaths, or adminiſter private Reproof or Inſtruction, or indeed plow or ſow, eat or drink, all this While lives not to himſelf, but ſerves an higher Intereſt than that of the Fleſh, and a higher Good than any created Being. A true Chriſtian Activity doth not only appear in thoſe Things which we call religious Performances; but in the whole Frame of the Heart contriving, and the Converſation expreſſing and unfolding the Glory of GOD. A holy, ſerious, heavenly, humble, ſober, righteous, and ſelf-denying Courſe of Life, does moſt excellently expreſs the divine Glory, by imitating the Nature of GOD, and moſt effectually call all Men to the

Imitation of it; according as our Saviour hath nakedly ſtated the Caſe, *John* xv. 8. *Hereby is my Father glorified, that ye bring forth much Fruit:* By which Fruits are not to be underſtood only Preaching, Praying, Conference, which are indeed high and excellent Duties; but alſo Righteouſneſs, Temperance, Self-denial, which are pure Reflections of the Divine Image, and a real glorifying of GOD's Name and Perfections. A Chriſtian cannot be content to be happy alone, to be ſtill drawing down Heaven into his own Soul; but he endeavours alſo, both by Prayer, Counſel, and holy Example, to draw up the Souls of other Men heavenward. This GOD witneſſeth of *Abraham*, Gen. xviii. 19. *I know him, that he will command his Children, and his Houſhold after him, and they ſhall keep the Way of the* LORD: And this *Moſes* doth excellently witneſs of himſelf in that holy Rapture of his, *Numb.* xi. 29, *Would* GOD *that all the* LORD's *People were Prophets. And that the* LORD *would put his Spirit upon them!* By ſuch Examples as theſe a good Man deſires to live, yea by higher Precedents than either *Abraham* or *Moſes*, even by the Example of the Father and of the Son: He admires and ſtrives to imitate that Character which is given of GOD Himſelf, *Pſal.* cxix. 68. *Thou art good, and doſt good*; and that which is given of *Chriſt Jeſus*, the LORD of Life, *Acts* x. 38. who *went about doing Good*; who alſo witneſſed elſewhere concerning Himſelf, that He came not into the World to do his own Will, but the Will of Him that ſent Him. Oh how happy would the godly Soul count itſelf, if it could but live and converſe in the World at the ſame Rate, and with the ſame devout, fervent, exalted Spirit, as *Chriſt Jeſus* did, whoſe Meat and Drink it was ſtill to be doing the Will, and advancing the Glory of his Father! But alas! the poor Soul finds it cannot riſe ſo nimbly, run ſo ſwiftly,

ſwiftly, nor ſerve the infinite and glorious God ſo chearfully, nor liberally, as it would; and therefore ſighs within itſelf, and wiſhes that it might eſcape; but finding a certain Time determined, which it muſt be content to live out, it looks up, and is ready to envy the Angels of God, who are always upon God's Errand, and almoſt thinks much that itſelf is not a miniſtring Spirit, ſerving the pure and perfect Will of the ſupreme Good, without ceaſing.

The godly Soul, under theſe powerful Apprehenſions of the Nature of God, the Example of *Chriſt*, and the honourable Office of the holy Angels, is ready to cry out, Oh that I were that to my God, which my Body, my Eyes, Hands, and Feet, are to me! for I ſay to one of theſe, go, and he goeth; and to another, do this, and he doth it. In a Word, a good Man being acquainted feelingly with the higheſt Good, eying diligently the great End of his coming into the World, and his ſhort Time of being in it, ſerves the eternal and bleſſed God, lives upon eternal Deſigns, and by conſecrating all his Actions unto God, gives a kind of an Immortality to them, which are in themſelves flitting and tranſient: He counts it a Reproach to any Man, to do any Thing inſignificantly, much more to live impertinently; and He reckons all Things that have not a Tendency to the higheſt Good, and a Subſerviency to the great End, to be Impertinencies, yea, and Abſurdities in an immortal Soul, which ſhould continually be *ſpringing up into everlaſting Life.*

3. The active and vigorous Nature of true Religion manifeſts itſelf in thoſe powerful and inceſſant Longings after God, with which it fills that Soul in which it is planted. The good Man, tho'

he be formed into ſome Likeneſs to GOD, yet deſires to be more like Him; and though he be ſomewhat ſerviceable to Him, yet deſires to be more inſtrumental to his Will: Though he be good, yet he deſires to do better, or at leaſt more. Theſe holy Hungerings after GOD, are one of the beſt Signs of ſpiritual Health, and of a true Chriſtian: For, in this low State, we are better acquainted with Lovings and Languiſhings, than with Fruition; and the beſt Enjoyment we have of GOD, is but ſcant and ſhort. Love is certainly a high and noble Affection; but, alas! our Love, whilſt we are here in the Body, is in its Non-age, in its weak and ſickly State, to what it will be, when it ſhall be grown up in Glory. But this languiſhing Affection is a certain Symptom of a healthful Conſtitution; or, as the Apoſtle calls it, of *the Spirit of a ſound Mind.* Godly Souls are thirſty Souls, always gaſping after the living Springs of divine Grace, even as the parched Deſart gapeth for the Dew of Heaven. *Elijah* paſſing by *Eliſha* as he was at plough, and catching him with his Mantle, is but a ſcant Reſemblance of the bleſſed GOD paſſing by a carnal Mind, and wrapping it in the Mantle of his Love, and thereby cauſing it to run, yea, to fly ſwiftly after him. If divine Grace do but once touch the Soul, the Soul preſently ſticks to it, as the Needle to the Loadſtone. They that heard *Chriſt Jeſus* chiding the Winds and the Waves, cried out, *What manner of Man is this, that even the Winds and the Sea obey Him:* But if one had been preſent when He called *James* and *John* from their Nets; *Matthew* from the Cuſtom-Houſe, and *Zacheus* from the Tree, and by Calling made them willing to come, he would have cried out, ſure, what manner of GOD is this! that, by his bare Word, makes poor Men leave their Trades and Livelihood, and rich Men their gainful Exactions, Uſuries, Oppreſſions, to follow Him.

What a mighty Virtue is there in the Ointment of *Chriſt*'s Name, that as ſoon as it is poured out, the Virgins fall in Love with Him? *Cant.* i. 3. *Micah* cried out when he was in Purſuit of his Gods, and ſhould they aſk him what ailed him? And will ye wonder that a holy Soul, in Purſuit of the holy GOD, ſhould be in earneſt; that he ſhould run, and cry as he runs? GOD breathing into the Soul, makes the Soul breath after Him, and thruſt away all diſtracting Companions, Occaſions and Concernments, ſaying, with *Ephraim* to her Idols, *Get ye hence.* The Soul thus inſpired is impatient of every Thing that would either ſtop or ſlacken its Motions after GOD. The godly Man deſires ſtill to be doing ſomething for GOD; but if he cannot ſpend his Life for GOD as he deſires, yet he will be ſpending his Soul upon Him: Though he cannot perpetually abide upon the Knee of Prayer, yet he would be continually upon the Wing of Faith and Love: When his Tongue cleaves to the Roof of his Mouth, that he cannot ſpeak for GOD, yet his Soul ſhall cleave unto Him, and complain becauſe it can ſpeak no longer. For Faith and Love are knitting Graces, and long to make the Soul as much one with their Object, as is poſſible for the Creature to be with its Creator. Religion puts a reſtleſs Appetite into the Soul after a higher Good, and makes it throw itſelf into his Arms, and wind itſelf into his Embraces, longing to be in a more intimate Conjunction with Him, or rather intirely wrapt up in Him: It is an inſatiable Principle like to the Daughter of the Horſeleech, crying continually, *Give, give:* What the Prophet ſpeaks rhetorically of Hell, *Iſa.* v. 14. is alſo true concerning the Offspring of Heaven, *it enlargeth itſelf, and openeth its Mouth without Meaſure.* The ſpirit of true Godlineſs ſeems to be altogether ſuch, that it cannot reſt in any Meaſures of Grace; but

ardently longs to receive more plentiful Communications of Love, more deep and legible Impreſſions of Grace, more clear and ample Experiencies of divine Aſſiſtance, more ſenſible Evidences of divine Favour, more powerful and raviſhing Elapſes of divine Conſolation. Such is the Spirit of true Godlineſs, that the Weakeſt that is endowed with it, longs to be as *David*, and the *Davids* to be as GOD, as the Angel of the LORD, according to that Promiſe, *Zach.* xii. 8. The godly Soul that is in his right Senſes, under the powerful Apprehenſions of the Lovelineſs of GOD, and the Beauty of Holineſs, cannot be content to live by any lower Inſtance than that of *David*, whoſe Soul even broke for the Longing that it had unto the LORD, *Pſal.* cxix. 20. or that of the Spouſe, who was even *ſick of Love*, Cant. ii. 5. You have read of the Mother of *Siſera*, looking out at the Window, waiting for his Coming, and crying through the Latteſs, *why is his Chariot ſo long in coming*; *why tarry the Wheels of his Chariots?* But this is not to be compared to the earneſt Expectation of the Creature, waiting for the Manifeſtation of GOD.

YOU have read of the *Iſraelites* marching up towards the Promiſed Land, and murmuring that they were held ſo long in the Wilderneſs: But the true *Iſraelitiſh* Soul makes more Haſte with leſs Diſcontent, marches as under the Conduct of the Angel of GOD's Preſence, and longs to arrive at its reſt: But, alas! it is held in the Wilderneſs too; and therefore cannot be fully quiet, but ſends forth Spies to view the Land, the Scouts of Faith and Hope, like *Caleb* and *Joſhua*, thoſe Men of another Spirit; and theſe go and walk through the Holy Land, and return Home to the Soul, and come back, not as *Noah*'s Dove with an Olive Leaf in her Mouth, but with ſome Cluſters in their Hands

Hands, they bring the Soul a Taſte of the good Things of the Kingdom, of the Glories of her eternal State: Yea, the Soul itſelf marches up to poſſeſs the Land, goes out to meet the LORD, to ſeek Him whom her Soul loveth. Religion is a ſacred Fire kept burning in the Temple of the Soul continually, which being once kindled from Heaven, burns up Heaven-wards, as the Nature of Fire is. In this Chariot of Fire it is that the Soul is continually carried out towards GOD; and when it finds itſelf firmly ſeated and ſwiftly carried herein, it no longer envies the Tranſlation of *Elias*. The Spirit of Sanctification is in the Soul as a burning Fire ſhut up in the Bones, which makes the Soul weary with forbearing, and ſo powerful in Longings, that it cannot ſtay; it is more true of the Spirit of GOD than of the Spirit of *Elihu*, the Spirit within conſtraineth the Soul, ſo that it is ready to ſwoon and faint away for very Vehemence of longing.

OH beautiful and bleſſed Sight, a Soul working towards GOD, gaſping, and longing, and labouring after its proper Happineſs! Well, the ſinking Soul is relieved; *Chriſt Jeſus* reacheth forth his Left Hand to her Head, and his Right Hand embraceth her; and now ſhe recovers, her hanging Hands lift up themſelves, and the Beauties of her fading Complexion are reſtored; now ſhe ſits down *under his Shadow with great Delight, and his Fruit is ſweet unto her Taſte.* See here the faireſt Sight on this Side Heaven; a Soul reſting, and glorying, and ſpreading itſelf in the Arms of GOD, growing up in Him, growing great in Him, growing full in his Fulneſs, and perfectly raviſhed with his pure Love! O my Soul, be not content to live by any lower Inſtance. *Did not our Hearts burn within us*, ſaid the two Diſciples one to the other, *whilſt he talked*

talked with us? But the Soul, in which the ſacred Fire of Love is powerfully kindled, doth not only burn towards GOD, whilſt He is more familiarly preſent with it, and, as it were, blows upon it; but if He ſeem to withdraw from it, it burns after Him ſtill; *My Beloved had withdrawn Himſelf, and was gone; I ſought Him; I called Him*, Cant. v. 6. And if the Fire begin to languiſh, and ſeem as if it would go out, the Holy Soul is ſtartled preſently, and labours ἀναζωπυρεῖν, as the Apoſtle ſpeaks, to revive it, and blow it up again, calls upon itſelf to awake, to ariſe and purſue, to mend its Pace, and to ſpeed its heavy and ſluggiſh Motions. This active Principle in the Soul maintains a continual Striving, a holy Struggling, and ſtretching forth of the Soul towards GOD, a bold and ardent Contention after the Supreme Good: Religion hath the Strength of the Divinity in it, its Motions towards its Object are quick and potent. That elegant deſcription which the Prophet makes of the wicked Heart, with ſome Change, may expreſs this excellent Temper of the Godly Soul; it is like the working Sea which cannot reſt: And although its waters do not caſt up Mire and Dirt, yet in a holy Impatience, they riſe and ſwell, and caſt up a Froth and Foam towards Heaven. In a Word, no Man ſo ambitious as the Humble, none ſo covetous as the Heavenly-minded, none ſo voluptuous as the Self-denying: Religion gives a Largeneſs and Wideneſs to the Soul, which Sin, and Self, and the World, had ſtraitened and confined: But his Ambition is only to be great in GOD, his Covetouſneſs is only to be filled with all the Fulneſs of GOD, and his Voluptuouſneſs is only to drink of the Rivers of his pure Pleaſures: He deſires to taſte the GOD whom he ſees, and to be ſatisfied with the GOD whom he taſtes. How are all the Faculties of the Soul awakened to Attendance

tendance upon the LORD of Life! It hearkens for the Sound of his Feet coming; the Noiſe of his Hands knocking at the Door; it ſtands upon its Watch-tower waiting for his appearing, waiting more earneſtly than they that watch for the Morning, and rejoices to meet Him at his coming; and having met Him, runs into his Arms, kiſſes Him, holds Him, and will not let Him go, but brings Him into the Houſe, and entertains Him in the Gueſt-chamber: The Soul complains that itſelf is not large enough, and there is not room enough to entertain ſo glorious a Gueſt, no not though it have given Him all the Room that it hath: It entertains Him with the wideſt Arms, and the ſweeteſt Smiles; and if he withdraw, fetches Him again with the deepeſt Groans, Return, return, O Prince of Peace, and make me an everlaſting Habitation of Righteouſneſs unto thyſelf!

THESE earneſt Breathings after GOD ſpring from the feeling Apprehenſions of our own Indigency and Inſufficiency, and the powerful Senſe of Divine Goodneſs and Fulneſs; they are begotten of the Divine Bounty and Self-ſufficiency, manifeſting itſelf to the Spirits of Men, and conceived and brought forth by a deep Senſe of our own Poverty. The clearer the Soul's Apprehenſions are of its Object, and the deeper its Senſe is of its own Unlikeneſs to Him, and Diſtance from Him, the more ſtrong and impatient are its Breathings; inſomuch that not only Fear, as the Apoſtle ſpeaks, but even Love itſelf ſometimes ſeems to itſelf to have a Kind of Torment; which made the Spouſe cry ſhe was ſick of Love, that is, ſick of every Thing that kept her from her Love, ſick of that Diſtance at which ſhe ſtood from her beloved LORD. The Godly Soul being raviſhed with the infinite Sweetneſs and Goodneſs of GOD, longs to be that rather than

than what itſelf is, and beholding how it is eſtranged from Him, bewails its Diſtance, and cries out within itſelf, *Oh when ſhall I come and appear before* GOD! Oh when will GOD come and appear glorioufly to me and in me! Oh that Mortality were ſwallowed up of Life! Heal the godly Man of all his Afflictions, Grievances, Adverſities, that he may have nothing to trouble him; yet he is not quiet, he is in Pain becauſe of the Diſtance whereat he ſtands from GOD: Give him the whole World, and all the Glory of it, yet he has not enough; he ſtill cries, and craves, *Give, give*, becauſe he is not entirely ſwallowed up in GOD: He openeth his Mouth wide, as the Pſalmiſt ſpeaks, and all the Silver and Gold, Peace, Health, Liberty, Preferment, that you caſt into it, cannot fill it; becauſe they are not GOD he cannot look upon them as his chief Good. In a Word, a godly Man doth not ſo much ſay, in the Senſe either of Sin or Affliction, *Oh that one would give me the Wings of a Dove, that I might fly away, and be at reſt!* as in the Senſe of his Diſſimilitude to, and Diſtance from GOD, Oh that one would give me the Wings of an Eagle, that I might fly towards Heaven!

CHAP.

CHAP. V.

An Expoſtulation with Chriſtians concerning their ſluggiſh Temper: An Eſſay to convince them of it by ſome Conſiderations; which are, 1. *The Activity of worldly Men.* 2. *The reſtleſs Appetites of the Body.* 3. *The ſtrong Propenſions of every Creature towards its own Centre. A ſhort Eſſay to awaken Chriſtians unto a greater Vigour and Activity.*

WE have ſeen in what Reſpects Religion is an active Principle in the Soul where it is ſeated. By this Property of true Religion we ſhall be able to diſcover much that is falſe and counterfeit in the World. If Religion be no lazy, languid, ſluggiſh, paſſive Thing, but Life, Love, the Spirit of Power and Freedom, a Fire burning, a Well of Water ſpringing up, what ſhall we ſay of that heavy, ſluggiſh, ſpiritleſs Kind of Religion that moſt Men take up with? Shall we call it a Spirit of Life, and yet allow of a Religion that is cold and dead? Shall we call it a Spirit of Love and Power, and yet allow of it, though it be indifferent, low, and impotent? Or will ſuch paſs for current with the wiſe and holy GOD, if we ſhould paſs a favourable Cenſure upon it? And why ſhould it ever paſs with Men, if it will not paſs with GOD? But, indeed, how can this Inactivity and Sluggiſhneſs

neſs paſs for Religion amongſt Men? Who can think you are in Purſuit of the Infinite and Supreme Good, that ſees you ſo ſlow in your Motions towards it? Who can think that your Treaſure is in Heaven, that ſees your Heart ſo far from thence? The more any Thing partakes of GOD, and the nearer it comes to Him who is the Fountain of Life, and Power, and Virtue, the more active, powerful and lively will it be. We read of an Atheſtical Generation in *Zeph.* i. 12. who fancied to themſelves an idle and ſlothful GOD, that minded not the Affairs of the World at all, ſaying, *The* LORD *will not do Good, neither will He do Evil*; which was alſo the falſe and groſs Conceit of many of the Heathen. It is almoſt as abſurd to fancy an idle Saint as an idle Deity.

THAT I may more powerfully convince and awaken the lazy and heavy Spirit of many Profeſſors, I will briefly touch upon a few Particulars.

1. THE Children of this World, earthly and ſenſual Men, are not ſo ſlothful, ſo lazy, ſo indifferent in the Purſuit of earthly and ſenſual Objects. You ſay you have laid up your Treaſure in Heaven; we know they have laid up their Treaſure in the Earth: Now, who is it that behaves himſelf moſt ſuitably towards his Treaſure? You or they? You ſay you have a Treaſure in Heaven, and are content to be able to ſay ſo, but make no Haſte to be fully and feelingly poſſeſſed of it. To enjoy the Benefit and Sweetneſs of it. But they *riſe up early, and ſit up late*, and either pine themſelves, or eat the Bread of Sorrow, to obtain earthly and periſhing Inheritances; they circuit the World, travel far, ſell all to purchaſe that Part which is of ſo great Price with them: And when they have accompliſhed it, oh how do they ſet their

their Heart upon it, bind up their very Souls in the ſame Bags with their Money, and ſeal up their Affections with it: Yea, and ſo they are not at reſt neither, but find a gnawing Hunger upon their Hearts after more ſtill, to add Houſe to Houſe, and Land to Land, and one Bag to another; the Miſer is ready to ſit down and wring his Hands, becauſe he hath no more Hands to ſcrape with; the voluptuous Epicure is angry that he hath not the Neck of a Crane the better to taſte his Dainties; and ambitious *Alexander*, when he domineers over the known World, is ready to ſit down and whine, becauſe their are no more Worlds to conquer. What Chriſtian can chuſe but be aſhamed of himſelf when he reads this? Where is the like eager and ardent Diſpoſition to be found in a Chriſtian towards GOD Himſelf? Let us now confeſs the Truth, and every one judge himſelf.

2. THIS dull and earthly Body is not ſo indifferently affected towards Meat and Drink, and Reſt, and the Things that ſerve its Neceſſities, and gratify its Temper. Hunger will break down Stone Walls, and Thirſt will give away a Kingdom for a Cup of Water; Sickneſs will not be eaſed by good Words, nor will a drowſy Brain be bribed by Company or Recreation: No, no, the Neceſſities of the Body muſt and will be relieved with Food, and Phyſic, and Sleep; the reſtleſs Appetite will never ceaſe crying to the Soul for Supplies till it ariſe and give them. Behold, O my Soul! conſider the mighty and inceſſant Appetites of the Body after ſenſual Objects, after its ſuitable Good and proper Perfection, and be aſhamed of thy ſluggiſh Inclinations towards the higheſt Good, a God-like Perfection!

3. No Creature in the whole World is ſo languid, ſlow, and indifferent in its Motions towards its proper Reſt and Centre. How eaſy were it to call Heaven and Earth to witneſs the free, chearful, eager Addreſſes of every Creature according to its Kind, towards its own Centre and Happineſs? The Sun in the Firmament rejoices to run its Race, and will not ſtand ſtill one Moment, except it be miraculouſly overpowered by the Command of GOD Himſelf; the Rivers ſeem to be in Pain, till by a continued Flowing they have accompliſhed to themſelves a Kind of Perfection, and be ſwallowed up in the Boſom of the Ocean, except they be benummed with Cold, or otherwiſe over-maſtered by foreign Violence; I need not inſtance in Senſitives and Vegetatives; all which you know with a natural Vigour grow up daily towards a perfect State. Were it not a ſtrange and monſtrous Sight to ſee a Stone ſettling in the Air, and not working towards its Centre? Such a Spectacle is a Soul ſettling upon Earth, and not endeavouring a nearer Union with its GOD. Wherefore, Chriſtians, either ceaſe to pretend that you have choſen GOD for your Portion, Centre, Happineſs, or elſe ariſe and ceaſe not to purſue the cloſeſt Union and the moſt familiar Conjunction with Him that your Souls are capable of: Otherwiſe I call Heaven and Earth to witneſs againſt you this Day: And the Day is coming when you will be put to Shame by the whole Creation. Doth every, even the meaneſt Creature of GOD purſue its End with ardent and vehement Longings; and ſhall a Soul, the Nobleſt of all Creatures, ſtand folding up itſelf in itſelf, or choaking up its wide and divine Capacity with Duſt and Dirt? Tell it not at *Athens*, publiſh it not at *Rome*, leſt the Heathen Philoſophers deride, and hiſs us out of the World.

BUT you will ask me when a Chriſtian may be ſaid to be ſluggiſh and unactive?

I WILL briefly diſcover this in a few Particulars. I pray take it not ill tho' the greateſt Part of Chriſtians be found guilty; for that is no other than what *Chriſt* Himſelf hath propheſied.

1. THE active Spirit of Religion will not ſuffer Men to take their Reſt in a conſtant Courſe of external Performances; and they are but ſlothful Souls that place their Religion in any Thing without them. By external Performances, I mean not only open, and publick, and ſolemn Services, but even the moſt private Performances that are in and by the Body. It is not poſſible that a Soul ſhould be happy in any Thing that is extrinſical to itſelf, no, not in GOD Himſelf, if we conſider Him only as ſomething without the Soul. The Devil Himſelf knows and ſees much of GOD without him; but, having no Communication of a Divine Nature, being perfectly eſtranged from the Life of GOD, he remains perfectly miſerable. I doubt it is a common Deceit in the World, Men toil and labour in bodily Acts of Worſhip and Religion, and think, with thoſe Labourers in the Parable, that, at the End, they muſt needs receive great Wages, becauſe they have borne the Heat and Burden of the Day. Alas that ever Men ſhould ſo groſly miſtake the Nature of Religion, as to ſink it into a few bodily Acts and Carcaſe-ſervices, and to think it is nothing elſe but a running the Round of Duties and Ordinances, and a keeping up a conſtant Set and Courſe of Actions! Such an external legal Righteouſneſs the Apoſtle *Paul*, after his Converſion, could not take up with, but counted it all Loſs and Dung in Compariſon of that Godlike Righteouſneſs which was now brought into

his Soul, that inward and ſpiritual Conformity to *Chriſt*, which was now wrought in him, *Phil.* iii. 9, 10. I know indeed Men will be loth to confeſs that they place their Religion in any Thing without them; but, I pray, conſider ſeriouſly wherein you excel other Men, ſave only in praying or hearing, or ſome other outward Acts, and judge yourſelves by your Nature, and not by your Actions.

2. THE active Spirit of Religion, where it is in the Soul, will not ſuffer Men to take up their Reſt in a mere Pardon of Sin; and they are but ſlothful Souls that could be ſo ſatisfied. *Bleſſed is the Man indeed whoſe Iniquities are pardoned* But if we could ſuppoſe a Soul to be acquitted of the Guilt of all Sin, and yet to lye bound under the Dominion of Luſts and Paſſions, and to live without GOD in the World, he were far from true Bleſſedneſs. A real Hell will ariſe out of the very Bowels of Sin and Wickedneſs, though there ſhould be no Reſerve of Fire and Brimſtone in the World to come. It is utterly impoſſible that a Soul ſhould be happy out of GOD, though it had the greateſt Security that it ſhould never ſuffer any thing from Him. The higheſt Care indeed of a ſlaviſh Spirit is to be ſecured from the Wrath and Vengeance of GOD, but the Breathings of the ingenuous and holy Soul are after a divine Life, and God-like Perfections. This right gracious Temper you may ſee in *David*, *Pſal.* li. 9, 10, 11, 12. which is alſo the Temper of every truly religious Soul.

3. THE active Spirit of Religion, where it is in the Soul, will not ſuffer Men to take up their Reſt in mere Innocency, Freedom from Sin; and they are ſlothful Souls that could count it Happineſs enough to be harmleſs. I doubt Men are much miſtaken

miſtaken about Holineſs; it is more than mere Innocency, or Freedom from the Guilt or Power of Sin; it is not a negative Thing; there is ſomething active, noble, divine, powerful, in true Religion. A Soul that rightly underſtands its own Penury and Self-inſufficiency, and the Emptineſs and Meanneſs of all Creature-good, cannot poſſibly take up its Reſt, or place its Happineſs in any thing but in a real Participation of GOD Himſelf; and therefore is continually making out towards that GOD from whom it came, and is labouring to unite itſelf more and more unto Him. Let a low-ſpirited, fleſhly-minded Phariſee take up with a negative Holineſs and Happineſs, as he doth, *Luke* xviii. 11. GOD, *I thank Thee that I am not* ſo and ſo: A noble and high-ſpirited Chriſtian cannot take up his Reſt in any Negation or Freedom from Sin. Every godly Soul is not ſo learned, indeed, as to be able to deſcribe the Nature and proper Perfection of a Soul, and to tell you how the Happineſs of a Soul conſiſts, not in Ceſſation and Reſt, as the Happineſs of a Stone doth, but in Life, and Power, and Vigour, as the Happineſs of GOD Himſelf doth: But yet the Spirit of true Religion is ſo excellent and powerful in every godly Soul, that it is ſtill carrying it to the fuller Enjoyment of an higher Good; and the Soul doth find and feel within itſelf, though it cannot diſcourſe philoſophically of theſe Things, that though it were free from all Diſturbance of Sin and Affliction, yet ſtill it wants ſome ſupreme Good to make it compleatly happy, and ſo bends all its Power thitherward. This is the Deſcription which you will every where find in Scripture of the true Spirit of Holineſs, which hath always ſomething poſitive and divine in it, as *Eph.* iv. 22, 24. *Put off the old Man, put on that new Man which after* GOD *is created in Righteouſneſs and true Holineſs.* Accordingly a godly

Soul, to uſe the Apoſtle's Words, though he know nothing by himſelf, yet doth not thereby count himſelf happy.

4. THE active Spirit of true Religion, where it is in the Soul, will not ſuffer Men to take up their Reſt in ſome Meaſures of Grace received; and ſo far as the Soul doth ſo, it is ſluggiſh and leſs active than it ought to be. The Nature of Religion, when it acts the Soul rightly and powerfully, is to carry it after a more lively Reſemblance of GOD. A Mind rightly ſound is moſt ſick of Love; and the Nature of Love is, not to know when it is near enough to its Object, but ſtill to long after the moſt perfect Conjunction. This Well of Water, if it be not violently obſtructed, is ever ſpringing up till it be ſwallowed up in the Ocean of divine Love. The Soul that is rightly acquainted with itſelf and its GOD ſees ſomething ſtill wanting in itſelf, and to be enjoyed in Him, which makes it that it cannot be at Reſt, but is ſtill ſpringing up into Him, till it come to the Meaſure of the Stature of the Fulneſs of its LORD. In this holy, loving, longing, ſtriving, active Temper, we find the great Apoſtle, *Phil.* iii. 12, 13, 14. And the more of divine Grace any Soul hath drunk in, the more thirſty is it after much more.

5. THE active Spirit of true Religion, where it is powerfully ſeated in the Minds of Men, will not ſuffer them to ſettle into a Love of this animal Life, nor indeed ſuffer them to be content to live for ever in ſuch a Kind of Body as this; and that Soul is in a Degree lazy and ſlothful that doth not deſire to depart and be with his LORD. The godly Soul eying GOD as his perfect Happineſs, and finding that his being in the Body doth ſeparate him from GOD, groans within itſelf that Mortality were

were ſwallowed up of Life. I know not how much, but I think he hath not very much of GOD, neither Sight of Him, nor Love of Him, that could be content to abide for ever in this imperfect State, and never be perfect in the full Enjoyment of Him. And, it ſeems, that they in whom the Love of GOD is rightly predominant, do look earneſtly *for the Mercy of our* LORD Jeſus Chriſt *unto eternal Life*; as without Doubt they ought to do, 2 Pet. iii. 12. *What manner of Perſons ought ye to be in all holy Converſation and Godlineſs, looking for and haſting unto the Coming of the Day of* GOD!

LET this ſuffice by way of general Reprehenſion.

6. MORE particularly, the Conſideration of the active Nature of true Religion may well ſerve to correct a Miſtake about that noble Grace of Faith. How diſhonourably do ſome ſpeak of this excellent and powerful Grace, when they make it to be a ſlothful, paſſive Thing, an idle Kind of waiting, or ſitting ſtill; which indeed, and in Truth, is Life and Power. Be not miſtaken in ſo high and eminent a Grace: True Faith doth not only accept the imputed Righteouſneſs of *Chriſt* for Juſtification, but by a lively Dependence upon GOD, drinks in divine Influences, and eagerly ſucks in Grace, and Virtue, and Life, from the Fountain of Grace for its more perfect Sanctification. Faith is not a lazy languid Thing, content to wait for Salvation till the World to come; but it is even now gaſping after it, and accompliſhing it too in a Way of Mortification, Self-denial, and growing up in GOD: It is not content to be a Candidate waiting for Life and Happineſs, but is actually drawing down Heaven into the Soul, attracting GOD to itſelf, ſucking in divine Grace into the Soul: Its Motto is that of the famous Painter,

Nulla

Nulla dies ſine lineâ; it longs to find ſome divine Lineament, ſome Line of GOD's Image drawn upon the Soul daily. Faith is a giving Grace, as well as receiving; it gives up the whole Soul to GOD, and is troubled that it can give Him no more: It binds over the Soul afreſh to GOD every Day, and is troubled that it can bind it no faſter nor cloſer to Him. The believing Soul is wearied becauſe of Murderers, murdering Loves, Luſts, Cares, earthly Pleaſures, and calls mightily upon *Chriſt*, to come and take Vengeance upon them: It is wearied becauſe of thoſe Robbers that are daily ſtealing away precious Time from GOD, which is due unto Him, and calls upon *Chriſt*, to come and ſcourge theſe Thieves, theſe Buyers and Sellers out of his own Temple. In a Word, the godly Soul is active, and Faith is the very Life and Action of the Soul itſelf.

LASTLY, let me exhort all Chriſtians from hence to be zealous, to be fervent in Spirit, ſerving the LORD, and longing after Him; *Stir up the Grace of* GOD that is in you; *Quench not*, i. e. Blow up, enflame the Spirit of GOD in you. Awake, Chriſtian Soul, out of thy Lethargy, and rejoice, as the Sun, to run the Race that is ſet before thee, and, as a mighty Man refreſhed with Wine, to fight thy ſpiritual Battles againſt the Armies of uncircumciſed, profane, and earthly Paſſions. Eye GOD as your Centre, the Enjoyment of Him as the Happineſs, and full Conformity to Him as the Perfection of your Souls; and then ſay, Awake, ariſe, O my Soul, and hide not thy Hand in thy Boſom, but throw thyſelf into the very Heart and Boſom of GOD; lay hold upon eternal Life. Obſerve how all Things in the World purſue their ſeveral Perfections with unwearied and impatient Longings, and ſay, Come, my Soul, and

and do thou likewiſe. Converſe not with GOD ſo much under the Notion of a Law-giver, but as with Love itſelf; nor with his Commands, as having Authority in them, but as having Goodneſs, and Life, and Sweetneſs, in them. Conſider your Poverty as Creatures, and how utterly impoſſible it is for you to be happy in yourſelves, and ſay, Ariſe, O my Soul, from off this weak and tottering Foundation, and build thyſelf up in GOD; ceaſe pinching thyſelf within the Straits of Self-ſufficiencies, and come ſtretch thyſelf upon infinite Goodneſs and Fulneſs. Pore not upon your Attainments; do not ſit brooding upon your preſent Accompliſhments, but forget the Things that are behind, and ſay, Awake, O my Soul; there is yet infinitely more in GOD; purſue after Him for it, till thou haſt gotten as much as a created Being is capable to receive of the Divine Nature. In a Word, take heed you live not by the loweſt Examples (which Thing keeps many in a dwindling State all their Days) but by the Higheſt: Read over the Spouſe her Temper, ſick of Love; *David*'s Temper, waiting for GOD more than they that watch for the Morning, breaking in Heart for the Longing that he had to the LORD, and ſay, Ariſe, O my Soul, and live as high as the Higheſt; it is no Fault to deſire to be as good, as holy, as happy as an Angel of GOD, *And thus, O my Soul, open thy Mouth wide, and* GOD *hath promiſed to fill thee!*

CHAP.

CHAP. VI.

Religion considered in the Consequent of not Thirsting: That divine Grace gives a solid Satisfaction to the Soul. This confirmed by some Scriptures, and largely explained. There is a raging Thirst in every Soul of Man, after some ultimate and satisfactory Good. Every natural Man thirsteth principally after Happiness in the Creature. No Man can find that soul-filling Satisfaction in any Creature-Enjoyment which every natural Man principally seeketh therein. Grace takes not away the Soul's Thirst after Happiness, but much enflames it. The godly Soul thirsteth no more after Rest in any worldly Thing, but in GOD *alone. In the Enjoyment of* GOD *the Soul is at rest.*

HITHERTO we have taken a View of true Religion, by its Original, Nature, and Properties: We are now to consider it in the certain and genuine Consequent of it; and that is, *Satisfaction*, or, *not Thirsting: Whosoever Drinketh of the Water that I shall give him shall never thirst.*

1. WHOSO-

1. WHOSOEVER *drinketh of the Water that I ſhall give him ſhall never thirſt after any other Water.* There is no worldly Liquor can be ſo attempered to the Palate, as to give it an univerſal Satisfaction: But this heavenly Water is ſo fitted to the Palate of Spirits, and brings ſuch Satisfaction along with it, that the Soul thirſts no more after any other Thing, neither through Neceſſity nor for Variety. The more the Soul drinks of this Water indeed, the more it thirſteth after fuller Meaſures, of the ſame; and does not only ſuck in divine Virtue and Influences, but even longs to be itſelf ſucked up in the Divinity, but its Thirſt after all created Good, all the Waters of the Ciſtern, are hereby maſtered and mortified.

2. WHOSOEVER *drinketh of the Water that I ſhall give him* ſhall never be at a Loſs more, never be uncertain or unſatisfied as to his main Happineſs; he ſhall not range up and down the World in an Unfixedneſs and Suſpence any more; ſhall not run up and down to ſeek Satisfaction and Reſt any more. From an internal Unſatisfiedneſs of the Body, ſpring violent and reſtleſs Motions and Runnings up and down, by which Thirſt is contracted; ſo that Thirſt comes to be uſed for Unſatisfiedneſs, which is the remote Cauſe of it; and, by a Metaphor, the ſame Phraſe comes to be applied to the Soul. To thirſt, then, is an Unſatisfiedneſs and ſpiritual Diſquiet to range up and down ſeeking ſomething wherein ultimately to acquieſce. And, in this Senſe, it is moſt true what our LORD here pronounceth, that *whoſoever drinketh of the Water that I ſhall give him ſhall never thirſt.*

IT matters not much by which of theſe two Ways we explain the Phraſe here of *not thirſting*; for, according to either of them, will reſult, that,

" DIVINE

"DIVINE Grace, or true Chriſtian Religion, "gives a real Satisfaction to the Soul." It cannot be doubted, but the Promiſe made in *Iſa.* xlix. 10. is to be performed unto Believers in this Life; for ſo muſt the foregoing Verſes neceſſarily be underſtood, and there we have the Doctrine expreſsly aſſerted, *They ſhall not hunger nor thirſt, for he that hath Mercy on them ſhall lead them, even by the Springs of Water ſhall He guide them.* To which thoſe Words of our *Saviour* are parallel, *John* vi. 35. *He that believeth on me ſhall never thirſt:* Which Doctrine of his is enlarged in *John* vii. 38. *He that believeth on me, as the Scripture hath ſaid, out of his Belly ſhall flow Rivers of living Water.* What greater Security from Thirſt can be deſired, than that one ſhould be led by Springs of Water? Yes, one may be led by the Springs of Water, and yet not be ſuffered to drink of them: Therefore, to put all out of Fear, the godly Soul ſhall contain within himſelf a Spring of Water; he ſhall have Rivers of living Waters in himſelf; and, for his fuller Security, theſe Rivers ſhall be ever flowing too. Having lapt up the meaning of the Words in this ſhort Poſition, I ſhall endeavour to unfold it in theſe ſix Propoſitions.

"*1ſt*, THERE is a raging Thirſt in every Soul "of Man after ſome ultimate and ſatisfactory "Good." The GOD of Nature hath implanted in every created Nature a Secret but powerful Tendency towards a Centre, which Dictates, ariſing out of the very Conſtitution of it, it cannot diſobey, until it ceaſe to be ſuch, and utterly apoſtatize from the Sate of its Creation. And the nobler any Being is, the more excellent is the Object aſſigned unto it, and the more ſtrong and uncontroulable are its Motions thereunto. Wherefore the Soul of Man muſt needs alſo have its own proper Centre,

Centre, which muſt be ſomething ſuperior to, and more excellent than itſelf, able to fill up all its Indigencies, to match all its Capacities, to maſter all its Cravings, and give a perfect Satisfaction: Which therefore can be no other than uncreated Goodneſs, even GOD Himſelf. It was not poſſible that GOD ſhould make Man of ſuch Faculties, and thoſe of that Capaciouſneſs as we ſee them, and appoint any Thing below himſelf, to be his ultimate Happineſs. Now, although it be ſadly true, that the Faculties of the Soul are miſerably maimed, depraved, benighted, diſtorted; yet I do not ſee that the Soul is utterly unnatured by Sin, ſo as that any other Thing ſhould be obtruded upon it for its Centre and Happineſs, than the ſame infinite Good that was from the Beginning ſuch, or ſo as that its main Motions ſhould be ultimately directed to any other than its natural and primitive Object. The natural Underſtanding hath not, indeed, any clear or diſtinct Sight of this bleſſed Object; but yet it retains a dark and general Apprehenſion of him, and may be ſaid, even in all its Purſuits of other Things, to be ſtill groping in the Dark after Him: Neither is it without ſome Secret and latent Senſe of GOD, that the Will of Men chuſeth or embraceth any Thing for Good. The Apoſtle ſticks not to affirm that the idolatrous *Athenians* themſelves did worſhip GOD, *Acts* xvii. 23. though at that Time, indeed, they knew not what they worſhipped: Their Worſhip was ſecretly and implicitly directed unto GOD, and did ultimately reſolve itſelf into Him, though they were not aware of it,—*whom ye ignorantly worſhip, Him declare I unto you.* Now, that he declared GOD unto them, appears abundantly by the following Verſes; what he ſays in Point of Worſhip, the ſame methinks I may ſay in Point of Love, Truſt, Delight, Dependence,

and apply it to all Sorts of Idolaters, as well as Image-worſhippers. For that Peace, Happineſs, Satisfaction, which theſe miſtaken Souls aim at, what is it other than GOD, though they attribute it to ſomething elſe which cannot afford it, and ſo commit a real Blaſphemy? for they that aſcribe a filling and ſatisfying Virtue to Riches, Pleaſure, or Honours, do as truly, though not ſo loudly, blaſpheme, as they who cried out concerning the Calf of Gold, *Exod.* xxxii. 4. *Theſe be thy Gods, O* Iſrael! *&c.* And in this Senſe, one may ſafely affirm, that the moſt profeſt Atheiſt in the World doth ſecretly purſue the GOD whom he openly denies, whilſt his Will is catching at that which his Judgment renounceth, and he allows that Deity in his Luſts which he will not own in Heaven. Yet let not any one think that this ignorant and unwary Purſuit of GOD can paſs for Religion, or be acceptable in the Sight of GOD; for, as it is impoſſible that every Man ſhould ſtumble into a happy State, without Foreſight, and free Choice, and be in it without any Kind of Senſe or Feeling of it, ſo neither can GOD accept the Blind for Sacrifice, or be pleaſed with any Thing leſs than reaſonable Service from a reaſonable Creature. As the *Athenians* worſhipping GOD by Altars and Images, are counted ſuperſtitious not devout, ſo the whole Generation of groſs and ſenſual Souls admiring, loving, and ignorantly coveting after GOD in the Pictures and Images of true Goodneſs, are, indeed, truly Blaſphemers and Idolaters, but religious they cannot be.

2*dly*, "EVERY natural Man thirſteth principally "after Happineſs and Satisfaction in the Crea-"ture." The Fall of the Soul conſiſteth in its ſinking into the animal Life, and the Buſineſs of every unrenewed Soul is in one Kind or other ſtill

to

to gratify the ſame Life; for although, as I have ſhewn, GOD is in the Bottom of theſe Mens Cares, and Loves, and Deſires, and implicitly in all their Thirſtings, yet I may well ſay of them, as GOD ſays of the *Aſſyrian* Monarch, at what Time He executed his Pleaſure in correcting his People *Iſrael*, Iſa. x. 7. *Howbeit he meaneth not ſo, neither doth his Heart think ſo:* GOD is not in all their Thoughts, whilſt they purſue that in the Creature, which really none but GOD can be unto them. They do ultimately direct, as to their Intention, all their Cares, and Covetings, and Thirſtings, to ſome created Object; all which are calculated for the animal Life, the gratifying and accompliſhing their own baſe Luſts. This is very apparent in the Idolatry of the Pagans, whoſe Luſts gave Being to their Gods; and ſo their Deities were as many as their Concupiſcences and filthy Paſſions: To ſacrifice to their own Revenge and Senſuality, under the Names of *Mars*, *Bacchus*, and *Venus*, what was it elſe, but to proclaim to all the World, that they took the higheſt Contentment and Satisfaction in the Fulfilling of ſuch Kind of Luſts? This was unto them their God or ſupreme Felicity. The Caſe is the ſame, though not ſo profeſſedly, with all carnal Chriſtians, who, although they profeſs the true GOD, yet, in Truth, make Him only a Pander to their own Luſts and baſe Ends; though they *name the Name of* Chriſt, yet, in very Deed, deify their own Paſſions, and ſacrifice to the Gratification of their animal Powers.

I NEED not here declaim againſt covetous, luxurious Souls, the Apoſtle having ſo expreſsly prevented me by his plain and punctual Arraignment of ſuch Men, *Col.* iii. 5. *Phil.* iii. 19. where he charges them with placing a Deity in their Bags and Bellies: Otherwiſe I durſt appeal to all the World,

that are not Parties, yea, to the Parties themſelves, whether it be GOD, or themſelves, that theſe Perſons intend to ſerve, and pleaſe, and gratify, whether it be a real Aſſimilation unto GOD, and the true Honour of his Name, or ſome Luſt or Humour of Self-pleaſing, Self-advancing, and Self-enjoying, that they ſacrifice their Cares and Pains, and the main Thirſtings of their Souls unto. It will be eaſily acknowledged, that the Covetous, Voluptuous, and Ambitious, ſacrifice all they are, and do, to the latter; but it is not yet agreed among Men who are ſuch; and this is no Wonder neither; for it is as natural for the animal Self-Life to ſhift off Guilt as it is to contract it; and the Pride of the natural Man is no leſs conſpicuous in his Endeavours to ſeem innocent of what he is indeed guilty, than his Covetouſneſs and Voluptuouſneſs is apparent in the Matter wherein his Guilt conſiſteth. It is not only theſe, and ſome the groſſeſt and profaneſt Sort of Souls, that are guilty in this kind, though they, indeed, are moſt viſibly guilty; but the whole Generation of mere animal Men, who have no Principle of divine Life implanted in them, ſpend all their Days, beſtow all their Pains, and enjoy all their Comforts, in a real Strain of Blaſphemy from firſt to laſt. What a blaſphemous kind of Philoſophy was that which profeſſedly placed the ſupreme Good of Man in the Fruition of Pleaſures? And, indeed, all thoſe Kinds of Philoſophy, which placed it in Things below GOD Himſelf, and the Enjoyment of Him, were no leſs profane, though they may ſeem ſomewhat leſs beaſtly: For whether the *Epicureans* idolized their own Senſes, or the more exalted *Stoicks* deified their own Faculty, placing their main Content in their Self-ſufficiency, it is apparent that both the one and the other ſtill moved within the narrow and low Sphere of natural Self, and graſped after a Deity in the poor dark Shadows,

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and glimmering Repreſentatives of him. But I am ſpeaking to Chriſtians: And, amongſt theſe, let no Man tell me how orthodox his Opinions, how pure and ſpiritual his Forms, how numerous and ſpecious his Performances are, how rightly he pays his Homage, and prays to one living GOD, by one living Mediator; I do, with Delight, obſerve theſe Things where-ever they are; but yet all this doth not denominate a Chriſtian: For ſtill that of the Apoſtle muſt hold good, *Rom.* vi. 16. *His Servants ye are to whom ye obey*; and I may add by ſomewhat a like Phraſeology, *His Children ye are whom ye reſemble*; his Creatures ye are, as far as you can make yourſelves ſo, whoſe Sufficiency and Sovereignty is moſt magnified in your Hearts; his Worſhippers ye are whom ye moſt love, truſt in, delight in, depend upon; in a Word, that is your GOD, which your Soul doth mainly reſt and wrap up itſelf in. In a Word, then, whoſoever ſaith in his Heart concerning any Thing that is not GOD, what that rich Man in the Goſpel ſaid concerning his Goods, *Soul, take thine Eaſe* in them, *and be merry*, the ſame is an Idolater and Blaſphemer: And this I affirm to be the Language of every unregenerate Soul of Man.

3*dly*, "No Man can find that Happineſs, and "Soul-filling Satisfaction in any Creature, which "every natural Man ſeeketh therein." Here are two Things to be ſpoken to, *viz.* the Enjoyments of Men, or what they poſſeſs, and the Satisfaction which the natural Man ſeeketh in ſuch Poſſeſſions. For the firſt of theſe, I do not believe that ever any natural Man had his Fill of ſuch Poſſeſſions, I mean as to the Quantity of them; he never had ſo much of them, as to be able freely to ſay, it is enough. The rational Soul hath a ſtrong and inſatiable Appetite, and whereſoever it imagineth its

filling Enjoyment to be had, it is exceeding greedy and rapacious; whether the ſame will ever be able to afford it or no, it matters not. The animal Life is that voracious Idol, not like *Bel* in the Story, which ſeems only to eat up, but which doth really devour all the fat Morſels, and ſenſual Pleaſures, that are ſacrificed unto it, and yet is not filled therewith. The whole Employment of the natural Man is nothing elſe, but as the Apoſtle elegantly deſcribes it, *Rom.* xiii. 14. *To make Proviſions for the Fleſh, to fulfil the Luſts thereof:* Wherein yet, to ſpeak the Truth, he loſes his Labour; for he ſacrifices all to an unſatisfiable Idol, and pours it into a Gulf that hath neither Bottom nor Bounds, but ſwalloweth up all in its barren Womb, and is rather made to thirſt, than to ceaſe from thirſting by all that is or can be adminiſtered unto it. I take that of *Solomon*, Eccleſ. i. 8. to be a clear Proof in general of what I affirm, *The Eye is not ſatisfied with ſeeing, nor the Ear filled with hearing*; the Eye of Man, as little as it is, is bigger than the whole conſpicable World, which, although it may be wearied with looking upon various Objects, yet ſtill deſires new ones, and can drink them in without ſurfeiting: So that, although the Acts of the Eye be ſcant and finite, yet the Luſts of the Eye ſeem to have a kind of Infinity in them. And, indeed, by the Unſatiableneſs of the Eye and Ear, is meant the Greedineſs of the Fleſh or animal Life, as Mr. *Cartwright* hath well obſerved upon *Prov.* xxvii. 20. *Hell and Deſtruction are never full, ſo the Eyes of Man are never ſatisfied*; where, by not being ſatisfied, is meant not having enough in Quantity. And, indeed, I need not deſcend to particular Inſtances; for I ſuppoſe never any natural Man could heartily ſay he had enough of Riches, Promotions, Applauſe, ſenſual Delights, Eloquence, Policy, or Victory, or of any other Thing which

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is accommodated to the Gratification of the Fleſh, no more than any godly Soul ſojourning upon Earth could ever be yet able to ſay he had enough of GOD and eternal Life. So that, in a Word, I know not how to apply any Deſcription to this inſatiable and devouring Principle more properly than that which the Prophet makes of Hell, *Iſa.* v. 14. *She enlargeth herſelf, and openeth her Mouth without Meaſure, and all Glory, Multitude, and Pomp, deſcend into it.*

BUT be it imagined, that the Enjoyment of ſome natural Men are enough in reſpect of Quantity, yet ſtill there is wanting a ſincere Satisfaction of Soul in ſuch Poſſeſſions; no Man of all theſe finds that real Happineſs in thoſe Things which he ſo vehemently hunteth after. *Solomon* reduces all of Pleaſure and Contentment that is to be found in multiplied Riches to a very pitiful *Sum*, Eccleſ. v. 11. *What Good is there to the Owners thereof, ſave the Beholding of them with their Eyes?* And, alas! what is the Sight of the Eye to the Satisfaction of the Soul! The whole World is utterly too ſcant for the wide and deep Capacity of an immortal Spirit; ſo that the ſame can no more ſatisfy, than a Leſs can fill a Greater, which is impoſſible. Whatever is in the World out of GOD, is deſcribed by the Prophet, *Iſa.* lv. 2. to be *not Bread*, there is the Unſuitableneſs; and, *not to ſatisfy*, there is the Inſufficiency of it as to the Soul of Man: On the other Hand, this Soul of Man is ſo vaſtly capacious, that tho' it be alſo never ſo greedy and rapacious, ſnatching on the Right-hand, and catching on the Left-hand, as the Prophet deſcribes the People, *Iſa.* ix. 20. yet ſtill it is hungry and unſatisfied. Which ravenous and inſatiable Appetite of the ſenſual Soul is elegantly deſcribed by the Prophet, in the Similitude of an whoriſh Woman, who proſtituted herſelf to all

all Comers, and *multiplieth her Fornications*, yet is *unſatiable*, *is not*, *cannot be ſatisfied*, Ezek. xvi. 28, 29. The Soul may indeed feed, yea, and ſurfeit upon, but it can never ſatisfy itſelf from itſelf, or from any created Good; nothing can ultimately determine the Motions of a Soul, but ſomething ſuperior to its own Eſſence; which, whilſt it miſſes of, it is, as it were, divided againſt itſelf, perpetually ſtruggling and fluctuating, and travelling in Pangs with ſome new Deſign or other to be at Reſt; like the old Lioneſs in the Parable of *Ezekiel*, breeding up one Whelp after another, to be a Lion wherein to confide, but diſappointed in all; adorning ſomething for a God To-day, which it will be ready to fling into the Fire To-morrow, after their Manner of creating Gods to themſelves, whom the Poet brings in ſaying,— *Hodie mihi Jupiter eſto, Cras mihi truncus eris ficulnus, inutile lignum.*

NEITHER the Quantity, Variety, or Duration, of any created Objects can poſſibly fill up that large Capacity wherewith GOD hath endued the rational Soul; but having departed from its Centre, and not knowing how to return, it wanders up and down, as it were, in a Wilderneſs, and having an imperfect glimmering Sight at ſomething better than what itſelf as yet either is or hath, but not being able to attain to it, is miſerably tormented, even as a Man in a Thirſt which he cannot quench; yea, the more he runs up and down to ſeek Water, the more is his Thirſt increaſed whilſt he miſſes of it; ſo this diſtempered and diſtracted Soul, whilſt it ſeeks to quench its Thirſt at the Creature Ciſtern, does but inflame it, and in a continual Purſuit of Reſt becomes moſt reſtleſs. That every unregenerate Soul is in ſuch a diſtreſſed, weary, reſtleſs State

State as I have been deſcribing, appears moſt evidently by thoſe Goſpel-Proclamations; one in *Iſa.* lv. 1. *Ho, every one that thirſteth, come ye to the Waters:* Where, by the Thirſters, are meant thoſe unfixed, unſatisfied Souls, as appears by the ſecond Verſe; the other in *Matth.* xi. 28. *Come unto me, all ye that labour*, &c. where the Promiſe of giving Reſt does plainly imply the reſtleſs State of the Perſons invited. There is a certain Horror and Anguiſh in Sin and Wickedneſs, even long before it be ſwallowed up in Hell; a certain Vanity and Vexation folded up in all earthly Enjoyments, though the ſame do not always ſting and pierce the Soul alike; ſo true is that Aphoriſm of the Prophet, *There is no Peace to the Wicked.*

4*thly*, GRACE *takes not away this Thirſt of the Soul after Happineſs and plenary Satisfaction.* Love and Deſire, and a Tendency towards Bleſſedneſs, are ſo woven into the Nature of the Soul, and inlaid in the very Eſſence of it, that ſhe cannot poſſibly put them off; however, it is the Work of Grace to change and rectify them, as we ſhall ſee under the next Head. The Soul of Man is a kind of immaterial Fire, an inextinguiſhable Activity, always neceſſarily catching at ſome Object or other, in Conjunction with which ſhe thinks to be happy: And therefore, if ſhe be rent from herſelf and the World, and be mortified to the Love of fleſhly and animal Luſts, ſhe will certainly cleave to ſome higher and more excellent Object. Grace does not ſtupify the Soul as to its Senſe of its own Indigency and Poverty, but makes it more abundantly ſenſible and importunate. There are more ſtrong Motions, and more powerful Appetites in the godly Soul towards its true Happineſs, than in the ungodly and wicked. For the Underſtanding of the regenerate Soul is ſo enlightened, that it doth preſent

ſent the Will with an amiable and ſatisfactory Object; which Object, therefore, being more diſtinctly apprehended, doth alſo lay hold upon the Soul, and attract her unto itſelf. *Oculi ſunt in amore duces* is moſt true of the Eye of the Soul, I mean the Underſtanding, that firſt affects the Heart. The firſt and fundamental Error of the rational Soul ſeems to lie in the Underſtanding; the very Root of the degenerate Soul's Diſtemper; and if this were thoroughly reſtored and healed, ſo as to preſent the Will with proper Repreſentations of GOD, it might be hoped that this ductile Faculty would not be long before it clave unto Him entirely; nay, it may be doubted whether it could poſſibly reſiſt the Dictates of it. Now, in the regenerate Soul, this Faculty is repaired; yea, the Spirit of Regeneration firſt ſpreads itſelf upon the Underſtanding, and awakens in it a Senſe of Self-indigency, and of the perfect, all-ſufficient, and ſatisfactory Fulneſs of GOD, in whom it ſees all Beauty, Sweetneſs, and Lovelineſs, in an infinitely ineffable Manner, which will be ſo far from allaying the eſſential Thirſt of the Soul, that it muſt needs give a mighty Edge and Ardour to its Inclinations, and put it upon a more bold and earneſt Contention towards this glorious Object, and charm the whole Soul into the very Arms of GOD. Therefore not thirſting in the Text, muſt not be underſtood abſolutely, as if Grace did utterly extinguiſh the natural Activities of the Soul; but the regenerate Soul doth not thirſt in ſuch Senſe, as Thirſt implies a Want of a ſuitable Good, or Diſſatisfaction. In this Notion of Thirſt, Grace doth indeed quench it: But, as to this moſt eſſential Thirſt, this natural Vergency of the Soul after Reſt and Happineſs, the ſame is ſo far from being extinguiſhed by divine Grace, that it is mightily inflamed thereby. So *David* borrows

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the ſtrongeſt Inclinations that are to be found in the whole Creation, to repreſent the devout Ardours of his own Soul: *As the Hart panteth after the Water-Brooks, ſo panteth my Soul after Thee, O* GOD. *O* GOD, *Thou art my* GOD, *early will I ſeek Thee; my Soul thirſteth for Thee; my Fleſh longeth for Thee in a dry and thirſty Land, where no Water is. I ſtretch forth my Hands unto Thee; my Soul thirſteth after Thee, as a thirſty Land*; yea, he ſeems like one that would ſwoon away for very longing; *Hear me ſpeedily, O* LORD, *my Spirit faileth; hide not thy Face from me, leſt I be like unto them that go down into the Pit; I lift up my Soul unto Thee, I flee unto Thee*, &c.

5*thly*, THE *godly Soul thirſteth no more after Happineſs in any Creature, nor reſts in any worldly Thing, but in* GOD *alone.* Divine Grace allays the Thirſt of the Soul after other Waters, filthy Puddles, of which it could never yet drink deep, or, if it drunk never ſo deep, could not be quenched; it determines the Soul to one Object, which before was rent in Pieces amongſt many. It does not deſtroy any of the natural Powers, nor dry up the innate Vigour of the Soul, but takes it off from the Chaſe of all inferior Ends, ſetting it upon a vehement Purſuit of, and cauſing it to ſpend all thoſe its Powers not leſs vigorouſly, but far more rationally and ſatisfactorily upon the infinitely amiable and ſelf-ſufficient GOD. When the Soul hath once met with this glorious Object, it cannot ſtretch itſelf upon the Creature any more; that is too ſcant and inſufficient for it. The Soul that underſtands its own Nature, and Capacity, and once comes to view itſelf in GOD, will ſee itſelf too large to be bounded by the narrow Confines of any Creature, and too free to be chained to any earthly Object what ever. The World indeed may, yea, and will labour

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to take off the Soul; *What is thy Beloved more than another Beloved*, that thou art ſo fond of Him? *Are not* Abana *and* Pharphar, *Rivers of* Damaſcus, *better than all the Waters of* Iſreal? Be content, here is Hay and Provender; ſtay with me this Night; let us dally and make merry together a little longer. But theſe Songs are ſung to a deaf Ear; they cannot enchant the wiſe and devout Soul, that hath her Senſes rightly awakened, and exerciſed to diſcern between Good and Evil: Oh no, *I am ſick of Love*, and ſick of every Thing that keeps me from my Beloved; and therefore, however you may go about to defile me through Fraud or Force, through Surprize or Violence, yet I will not proſtitute myſelf unto you. The gracious Soul hath now diſcovered the moſt beautiful, perfect, and lovely Object, even Him whoſe Name is *Love*; which glorious Viſion hath ſo withered the choiceſt Flowers in Nature's Garden, that they have now no more Form nor Comelineſs, Beauty or Fragrancy; ſhe hath taſted the perfect Sweetneſs of the Fountain, which hath ſo imbittered all Ciſtern Waters, that ſhe finds no more Thirſtings in herſelf after them; which is that our Saviour promiſeth here, —*ſhall never thirſt*. A godly Soul cannot poſſibly be put off with any thing ſhort of GOD; give him his GOD, or he dies; give him never ſo much fair Uſage in the World, never ſo much of earthly Accommodations, they are not accommodated to his Wants and Thirſts, if they have not that GOD in them, out of whom all worldly Pleaſures are even irkſome and unpleaſant, and all fleſhly Eaſe is tedious and painful.

HOWEVER all holy Souls may not be alike weaned from the World, nor equally loving of GOD, yet no one of all theſe, in whom this divine Life is found, doth take his Reſt in any Creature-Communion

munion whatſoever. No religious Soul can be content to exchange the Preſence of GOD, and Acquaintance with Him, for any Thing, for all Things beſides; no ſuch Perſon could be content, for all the World, the Glory of Heaven not excepted, if it may be ſuppoſed to be wicked and ungodly: So that, by thirſting here, muſt not be meant ſome weak Wiſhings, and fainter Propenſions of the Soul towards created Objects; but the moſt quick and powerful Breathings, the higheſt and ſtrongeſt Ardencies, the predominant and victorious Motions and Deſires of the Soul, which do, as it were, fold up the whole Soul, and lead all its Powers into a grateful Captivity. Thus ſhall he thirſt no more, who hath once drunk of theſe Waters which flow forth from the Preſence of the LORD of Life, and which the bleſſed Redeemer is here ſaid to give. He thirſteth after his Happineſs in GOD alone, that is, in the Enjoyment of Him. We have already ſeen, that Grace does not deſtroy the natural Longings of the Soul after a ſatisfactory Good, but rather enhance them, and that the godly Soul is moſt thirſty of all, but not with a Creature-thirſt; it remains that his thirſting after Reſt and Happineſs is terminated on GOD alone.

YOU may, in *Pſal.* lxxiii. 25. view the Term or End of the godly Man's Ambition; *Whom have I in Heaven but Thee, and there is none upon Earth that I deſire beſides thee!* Which Words lively ſet out the godly Man's End and Aim, and Object, and Happineſs, and indeed his All: Or, if we tranſlate, perhaps more fitly, with *Mollerus*, yet they afford us the ſame Doctrine, *Who will give me to be in Heaven, and with Thee? On Earth I deſire nothing.*

THUS have we dispatched the fifth Proposition, *viz.* That the godly Soul thirsteth no more after Happiness in any Creature, or Rest in any worldly Thing; and come to the sixth and last, which is this:

IN the Enjoyment of GOD, this Soul is at Rest, is fully satisfied; so satisfied, as to be perfectly matched with an Object transcendently adequate to all its Faculties; and so satisfied, as to have Peace and Joy, and Triumph in Him.

FOR the better understanding the first of these, it should be noted, that the reasonable Soul, and the Faculties of it, are of a vast, large, and noble Capacity. It is universally granted by all, that are not *Sadducees*, that the Capacity of Angels is very great and noble; and that the Condition of the human Soul is not much inferior to it, may, I think, be gathered from the Psalmist's Words, *Psal.* viii. 5. *Thou hast made Him a little lower than the Angels.* Which Words, although the Author of the Epistle to the *Hebrews* applies to *Christ*, Heb. ii. 9. yet I see nothing hindering, but that they may be well applied to the excellent Condition of Man by Creation: But, whether or no the Souls of Men be so near of Kindred to the Angels; yet, that they are capable of a most noble and excellent Happiness, and much allied to GOD Himself, doth appear from such Texts of Scripture, as require them to be *holy*, *as* GOD *is holy*, to be *perfect*, as their *heavenly Father is perfect.* Neither need it seem to any incredible, that the rational Soul should be so capacious; for we are no more to judge of the angelical Temper, and noble Actings of the separated Soul, by what we see it to be and do in this Body of Flesh, than one can judge of the Prowess and Puissance of a renowned Warrior in the Head of an

an Army, by what we diſcern in him when he lies bound in Chains.

In the next Place, it will be eaſily inferred, that all created Good is too ſcant and inſufficient for this capacious Spirit of Man; nay, it cannot contract itſelf ſo, as to be accommodated to any worldly Good, without Pain and Anguiſh. From both which, it will be naturally and neceſſarily concluded, that God alone is that adequate Object which can match the Soul of Man, and ſatisfy it. The Enjoyment of God is that ultimate End, and perfect Good, that is only able to fix the Spirit of Man, which otherwiſe, not meeting with its Match, would be toſſed to and fro, and labour under perpetual Diſquietneſs. God is that almighty Goodneſs and Sweetneſs, who alone is able to draw out all the Appetites of the Soul unto Himſelf, ſatisfy all its Cravings, charm all its reſtleſs Motions, and cauſe all its Faculties to conſpire together how to give up themſelves entirely to Himſelf.

Secondly, From this Conjunction with omnipotent Goodneſs, ariſeth pure Peace, yea, Joy and Triumph, to the religious Soul. For the clearer underſtanding of this, I ſhould premiſe, what ſome have wiſely obſerved, that there is a natural Congruity between God and the Soul, ſhe being a ſpiritual Subſtance, and He being a ſpiritual Good, only ſuitable unto her. This ſeems to be evident by Experience; for we ſee how difficult, I had almoſt ſaid impoſſible, it is utterly to extinguiſh all Senſe of Goodneſs out of the Soul of Man; to which Purpoſe I think our Divines generally ſpeak, when they allow of ſome holy Relicks, ſomething of the Image of God, remaining in the moſt degenerate Souls, however all Men have reduced the ſame to a very poor and inconſiderable

THUS have we diſpatched the fifth Propoſition, *viz.* That the godly Soul thirſteth no more after Happineſs in any Creature, or Reſt in any worldly Thing; and come to the ſixth and laſt, which is this:

IN the Enjoyment of GOD, this Soul is at Reſt, is fully ſatisfied; ſo ſatisfied, as to be perfectly matched with an Object tranſcendently adequate to all its Faculties; and ſo ſatisfied, as to have Peace and Joy, and Triumph in Him.

FOR the better underſtanding the firſt of theſe, it ſhould be noted, that the reaſonable Soul, and the Faculties of it, are of a vaſt, large, and noble Capacity. It is univerſally granted by all, that are not *Sadducees*, that the Capacity of Angels is very great and noble; and that the Condition of the human Soul is not much inferior to it, may, I think, be gathered from the Pſalmiſt's Words, *Pſal.* viii. 5. *Thou haſt made Him a little lower than the Angels.* Which Words, although the Author of the Epiſtle to the *Hebrews* applies to *Chriſt*, Heb. ii. 9. yet I ſee nothing hindering, but that they may be well applied to the excellent Condition of Man by Creation: But, whether or no the Souls of Men be ſo near of Kindred to the Angels; yet, that they are capable of a moſt noble and excellent Happineſs, and much allied to GOD Himſelf, doth appear from ſuch Texts of Scripture, as require them to be *holy*, *as* GOD *is holy*, to be *perfect*, as their *heavenly Father is perfect.* Neither need it ſeem to any incredible, that the rational Soul ſhould be ſo capacious; for we are no more to judge of the angelical Temper, and noble Actings of the ſeparated Soul, by what we ſee it to be and do in this Body of Fleſh, than one can judge of the Proweſs and Puiſſance of a renowned Warrior in the Head of an

an Army, by what we diſcern in him when he lies bound in Chains.

In the next Place, it will be eaſily inferred, that all created Good is too ſcant and inſufficient for this capacious Spirit of Man; nay, it cannot contract itſelf ſo, as to be accommodated to any worldly Good, without Pain and Anguiſh. From both which, it will be naturally and neceſſarily concluded, that God alone is that adequate Object which can match the Soul of Man, and ſatisfy it. The Enjoyment of God is that ultimate End, and perfect Good, that is only able to fix the Spirit of Man, which otherwiſe, not meeting with its Match, would be toſſed to and fro, and labour under perpetual Diſquietneſs. God is that almighty Goodneſs and Sweetneſs, who alone is able to draw out all the Appetites of the Soul unto Himſelf, ſatisfy all its Cravings, charm all its reſtleſs Motions, and cauſe all its Faculties to conſpire together how to give up themſelves entirely to Himſelf.

Secondly, From this Conjunction with omnipotent Goodneſs, ariſeth pure Peace, yea, Joy and Triumph, to the religious Soul. For the clearer underſtanding of this, I ſhould premiſe, what ſome have wiſely obſerved, that there is a natural Congruity between God and the Soul, ſhe being a ſpiritual Subſtance, and He being a ſpiritual Good, only ſuitable unto her. This ſeems to be evident by Experience; for we ſee how difficult, I had almoſt ſaid impoſſible, it is utterly to extinguiſh all Senſe of Goodneſs out of the Soul of Man; to which Purpoſe I think our Divines generally ſpeak, when they allow of ſome holy Relicks, ſomething of the Image of God, remaining in the moſt degenerate Souls, however all Men have reduced the ſame to a very poor and inconſiderable

Spark, and many have raked that very Spark under Aſhes too, and impriſoned that Remainder of Truth in Unrighteouſneſs, living according to thoſe unnatural and foreign Principles that they have unhappily drunk in. Hence it is that Sin and Wickedneſs are ſo often ſtiled the Defilement of the Soul: Now, we know, that whatſoever defileth, is adventitious and improper; and hence it is, that Sin many times ſtings and wounds the Conſciences of thoſe that take moſt Pleaſure in it, namely, being ſo perfectly contrary to this noble and inbred Senſe of the Soul: Allowing then this natural Sympathy that the Soul of Man hath with its Creator, it will be eaſy to give an Account of that Peace, Joy, and Triumph, of which the Soul muſt needs be poſſeſſed, that finds and feeds itſelf in Conjunction with its Centre, and in the deareſt Embraces of its Creator. It need not ſeem ſtrange, that the Soul ſhould mightily congratulate itſelf in its Arrival at its own Haven; nay, it were ſtrange if it ſhould not diſſolve into ſecret Joy and Pleaſure in the hearty Entertainment of ſo bleſſed a Gueſt as GOD is. Indeed it were unreaſonable to imagine, that the Conjunction of ſo noble and diſcerning Faculties, with ſo perfect and proper an Object, ſhould not beget the trueſt and ſincereſt Delight and Pleaſure imaginable.

THE Delights of an earthly and ſenſual Mind are filthy and dreggy, in Compariſon of theſe Pleaſures of the refined and purified Soul, which muſt needs live moſt gracefully, triumphantly, and deliciouſly, when it converſeth with GOD moſt intimately. It cannot be but that a godly Soul, being in its right Senſes, ſhould taſte a Sweetneſs in theſe pure and divine Accompliſhments wrought in it by the eternal Spirit of Righteouſneſs; which Pleaſure ariſeth in the Soul from its ſenſible Union with

with God in the Spirit, and Enjoyment of Him: By which Enjoyment of God, you will eaſily perceive that I do not mean the bare Pardon of Sin, or an abſtract Juſtification; for this is not the Attainment that is perfective of the Soul, neither could it alone, if we could ſuppoſe it alone, fill up the Capacities of the Soul, or make it happy, however the rapturous Joys of the unprincipled Hypocrite ſpring principally from the falſe Apprehenſion of this; but, by it, I mean the Soul's being really regenerated into the Image of God, conſiſting in Knowledge, Righteouſneſs, and Holineſs, and her Implantation into the Root *Chriſt Jeſus*, by which ſhe partakes of his Life, Power, and Spirit.

And yet, beſides this, I conceive there is a more direct Account to be given of theſe Joys which the renewed Soul doth ſo plentifully reap upon her Return to God: For the God *of Hope filleth* the godly Soul *with all Peace and Joy in believing*, Rom. xv. 13. *Chriſt* doth on Purpoſe ſpeak Words to the Hearts of his Diſciples, that their *Joy may be full*, John xv. 11. But whether the gracious Father of Spirits doth immediately from Himſelf inſpire the holy Soul with divine Joys and Pleaſures, or whether He bring them to his holy Mountain, into his Houſe of Prayer, and by that, or any other Means, make them joyful, and of glad Heart, ſure it is that He frequently puts a Gladneſs into their Hearts beyond that of the Harveſt or the Vintage, and makes them to rejoice with *Joy unſpeakable and full of Glory*.

Having now unfolded the Meaning of the gracious Soul's not thirſting any more, I ſhould paſs to the laſt Thing contained in the Text; but finding myſelf oppreſſed in my Spirit, when I compare the

Temper of Chriſtians with it, I muſt crave Leave to ſtay a little, and breathe. And what ſhall I breathe but a ſad and bitter Complaint over that low, earthly, ſelfiſh, greedy Spirit, which actuateth the World at this Day, yea, and the Generality of Profeſſors of that ſacred Religion, which we call Chriſtianity. Alas! what a Company of Thieves and Murderers, I mean, baſe and ſenſual Loves, lodge in thoſe very Souls, who would be Temples conſecrated to the Name, and Honour, and Inhabitation of the eternal GOD, the Spirit of Truth and Holineſs. Oh, what Pity is it that the precious Souls of Men, yea, and of Chriſtians, that are all capable of ſo glorious Liberty, ſo high and honourable a Happineſs, ſhould be bound down under ſuch vile and ſordid Luſts, feeding upon Duſt and Gravel, to whom the hidden Manna is freely offered, and GOD Himſelf is ready to become a Banquet! And oh what a Shame is it for thoſe who profeſs themſelves Children of GOD, Diſciples of the moſt holy *Jeſus*, and Heirs of his pure and undefiled Kingdom of Heaven; for theſe to roll themſelves in filthy and brutiſh Senſualities, to ſet up that on high in their Souls, which was made to be under their Bodies, and ſo to love and live as if they ſtudied to have no Affinity at all, but would be as unlike as they could to that GOD, and Redeemer, and unfit for that Inheritance! How often ſhall it be proteſted to the Chriſtian World, by Men of the greateſt Devotion and Seriouſneſs, that it is vain to dream of entering into the Kingdom of Heaven hereafter, except the Kingdom of Heaven enter into their Souls during their Union with theſe Bodies? How long ſhall the Son of GOD, who came into the World on Purpoſe to be the moſt glorious Example of Purity, Self-denial, and Mortification, how long ſhall He lie by, in

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his Word, as an antiquated Pattern only cut out for the apoſtolical Ages of the World, and only ſuited to ſome few moroſe and melancholic Men?

WITH what Face can we pretend to true Religion, or a feeling Acquaintance with GOD, and the Things of his Kingdom, whilſt the continual Bleatings and Lowings of our Souls after created Good bewray us ſo manifeſtly, and proclaim before all the World, that the Beaſt, the brutiſh Life, is ſtill powerful in us? *If ye ſeek Me*, ſaith *Chriſt* to his Followers, as well as He did once to his Perſecutors, *then let theſe go*; let go the Hold of earthly Objects, let vaniſh theſe worldly Joys and Toys; *with-hold your Throat from Thirſt, and your Feet from being unſhod*, and come follow Me only, and ye ſhall have Treaſure in Heaven; for he that will not deny all for Me, is not worthy of Me. But, ah ſad and dreadful Fall, that hath ſo miſerably cramped this Royal Offſpring, and made the King's Son to be a lame *Mephiboſheth!* How are the Sons of the Morning become Brats of Darkneſs, and the Heirs of Heaven, Vaſſals and Drudges to Earth! How is the King's Daughter unequally yoked with a churliſh *Nabal*, that continually checketh her divine and generous Motions! How unhappily art thou matched, O my Soul! And yet, alas! I ſee it is too properly a Marriage; for thou haſt clean forgotten *thine own People, and thy Father's Houſe.* Take up, oh take up a Lamentation, thou Virgin, Daughter of the GOD of *Zion:* Sometimes indeed a Virgin, but now, alas! no longer a Virgin, but miſerably married to an unworthy Mate, that can never be able to match thy Faculties, nor maintain thee according to the Grandeur of thy Birth, or the neceſſary Pomp of thy Expences, and

Way

Way of Living; nay, thou art not only become a miſerable Wife; but, in ſo being, thou art alſo a wicked Adultereſs, proſtituting thyſelf to the very vileſt of thy lawful Huſband's Servants: If thou be not inceſtuous, it is no Thanks to thee, there being nothing in this World ſo near of Kin to thee, as to make Way for Inceſt. *Return, return, O* Shulamite, *return, return; put away thine Adulteries from between thy Breaſts, and ſo ſhall the King yet again greatly deſire thy Beauty*; for ſo He hath promiſed, *Jer.* iii. 21. that when there ſhall be a Voice heard upon the high Places, Weeping, and Supplications of the Children of *Iſrael*, becauſe they have perverted their Way, and forgotten the LORD their GOD, and the backſliding Children ſhall return, then He *will heal their Backſlidings*.

CHAP.

CHAP. VII.

The End of Religion, eternal Life, conſidered in a double Notion: Firſt, as it ſignifies the eſſential Happineſs of the Soul. The Second, as it takes in many glorious Appendixes. The former more fully deſcribed; the latter more briefly. The noble and genuine Breathings of the godly Soul after, and ſpringing up into the former; in what Senſe ſhe may be ſaid to deſire the latter.

I Am now come to the laſt Thing whereby this noble Principle is deſcribed, *viz.* the Term or End of it; and that is *everlaſting Life.* This is the higheſt Pitch of Perfection, unto which the new Creature is continually growing up; which the Apoſtle *Paul* hath expreſſed with as much grand Eloquence as Words are able to magnify it, calling it *the Meaſure of the Stature of the Fulneſs of* Chriſt: This is that unbounded Ocean, which this living Fountain, by ſo many unwearied Streamings, perpetually endeavours to empty itſelf into, or rather to emboſom itſelf in. Now, what this is, we muſt confeſs with the Apoſtle *John*, and indeed we have more Reaſon to make ſuch a Confeſſion than he had, that it doth not yet appear, *viz.* neither fully, nor diſtinctly: But yet we may a little

a little enquire into it; and though it ſurpaſs all created Comprehenſions to take the juſt Dimenſions, and faithfully give in the Height, and Depth, and Length, and Breadth of it; yet we may eſſay to walk about this heavenly *Jeruſalem*, as the Pſalmiſt ſpeaks of the earthly, *and tell the Towers thereof, mark her Walls, conſider her Palaces*, that we may tell it to the Generation following.

1. THEN, we will conſider *eternal Life* in the moſt proper Notion of it, as it implies the eſſential Happineſs of the Soul; and ſo it is no other than the Soul's pure, perfect, and eſtabliſhed State. By a State, I deſignedly diſparage that groſs Notion of a Place, as that which ſcarce deſerves to enter into the Deſcription of ſuch a Glory, or, at beſt, will obtain but a very low Room there: By Purity, I purpoſely explode that carnal Eaſe, Reſt, Affluence of ſenſual Delights, which laſt *Mahometans*, and the former too many profeſſed Chriſtians, generally dream of, and judge Heaven to be. So, then, I take eternal Life in the moſt proper Notion of it, to be full, and perfect, and everlaſting Enjoyment of GOD, communion with Him, and a moſt bliſful conformity of all the Powers and Faculties of the Soul to that eternal Goodneſs, Truth, and Love, as far as it is, or may become capable of the Communications of the Divinity. This Life was purchaſed by our ever bleſſed LORD and SAVIOUR in the Days of his Fleſh, and is here promiſed to every believing Soul. Now, in as much as we are ignorant both of the preſent Capacity of our own Faculties, how large they are, and much more ignorant, how much more large they may be made, on purpoſe to receive the more plentiful Communications of the Divine Life and Image, therefore can we not comprehend either the tranſcendent Life, Happineſs, and Glory, or that

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Degree of Sanctity and Bleſſedneſs which the believing Soul may be advanced to in another World. The Happineſs and eternal Life of the Soul ſtandeth in the Poſſeſſion or Fruition of GOD; and this doth neceſſarily import the proper Perfection of every Faculty. Nothing can be the Happineſs of a Spirit that is either inferior or extrinſical to it; it muſt be ſomething Divine, and that wrought into the very Nature and Temper of it. I doubt not to affirm, that if the Soul of Man were advanced, ſo as to receive Adoration or Divine Power, yet, if it were, in the mean time, void of Divine Diſpoſitions, and a God-like Nature, it were far from being made happy.

2. THERE is another Notion of *eternal Life*, which is not barely the eſſential Happineſs of the Soul, but that with the Addition of many ſuitable and glorious Circumſtances, attended with the Appendixes of a glorified Body, the Beholding of *Chriſt*, the amicable Society of Angels, Freedom from Temptations, the Knowledge of the Secrets of Nature and Providence: To which may be alſo added, though of a lower Degree, open Abſolution, or a viſible Deliverance of the Saints out of the Overthrow of the Wicked, at the Conflagration of the World, Power over Devils, Eminence of Place, Enjoyment of Friends, and the like. Now, let us briefly conſider what Tendencies there are in the religious Soul towards each of theſe.

1*ſt* THEN, I ſuppoſe that *eternal Life* in the firſt Senſe of it, is intended here, to wit, the eſſential Happineſs of the Soul, or its perfect and everlaſting Enjoyment of GOD. For the Deſcription is here made of Religion itſelf, or that Principle of divine Life, which *Chriſt Jeſus* implanted in the Soul;

Soul; and, though we ſhould allow, that many of thoſe high ſcriptural Phraſes which are brought to deſcribe the future Condition of believing Souls, principally reſpect the Appendixes of its eſſential Happineſs, (as a Kingdom, a Houſe not made with Hands, eternal in the Heavens, an Inheritance reſerved, a Place prepared, and the like) yet it ſeems very unnatural to interpret this Phraſe, *Life*, and *eternal Life*, any otherwiſe than of that which I call the eſſential Happineſs of the Soul: But if we interpret it of this, the Senſe is very fair and eaſy: thus, this Principle of divine Life is continually endeavouring to grow up to its juſt Altitude, to advance itſelf unto a triumphant State, even as all other Principles of Life naturally tend towards a final Accompliſhment, and ultimate Perfection. Now, this *eternal Life* is not a Thing ſpecifically different from Religion, or the Image of GOD, or the divine Life, but indeed the greateſt Height, and Perfection of it: Even as the Sun at Noon-day is not a Light really diſtinct from what it was in the firſt Dawnings of the Morning, but a different Degree, which ſeems to be the very Similitude whereby the Spirit of GOD illuſtrateth the Matter in hand, *Prov.* iv. 18. Man hath not two diſtinct Kinds of Happineſs in the two diſtinct Worlds, that he is made to live in; but one and the ſame Thing is his Bleſſedneſs in both, which muſt needs be the Enjoyment of GOD. The Tranſlation made of the Text is very ſuitable to this Notion; for this divine Principle is ſaid to ſpring up, not unto, but into everlaſting Life, *q. d.* it ſprings up till it be ſwallowed up into the perfect Knowledge, Love, and Enjoyment of GOD. Even as Youth is ſwallowed up in Manhood, ſo this Grace is ſwallowed up in Glory, and not ſo much aboliſhed, as perfected.

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By this Phraſe, the Genius of true Religion, and the excellent Temper of the true religious Soul, is moſt lively deſcribed. This is the Soul, that, being in ſome Meaſure delivered from its unnatural Bondage, and freed from its unhappy Confinement, now ſpreads itſelf in God, lifts up itſelf unto Him, ſtretches itſelf upon Him, is not content with a Heaven merely to come, but brings down a Heaven into itſelf, by carrying up itſelf unto, and after the God of Heaven. God is become great, only great in the Eye of ſuch a Chriſtian; He is indeed become all Things to Him; whilſt this Principle is predominant in him, he knows no Intereſt but to thrive and grow great in God; no Will, but to ſerve the Will, and comply with the Mind of God; no End, but to be united to God; no Buſineſs, but to diſplay and reflect the Glory and Perfections of God upon Earth; the Buſineſs of his Life is to ſerve Him, the Ambition of his Soul to be like Him, and his Happineſs in this World to be united to Him, and in the World to come, to be ſwallowed up in Him; in this World to know, and love, and reſt, and delight in, and enjoy God more than all Things, and in the World to come to enjoy Him more than ſo. Faith, Hope, and Love are knitting and ſpringing Graces, and this eternal Life is the End and Perfection of them all; not that any one of them, I conceive, ſhall be utterly aboliſhed. But Faith will be ripened into the moſt firm and undiſturbed Confidence, Affiance, and Acquieſcence in God, Hope will be advanced into a more chearful, powerful, and confident Expectation, having for its Object the Perpetuation of the Soul's Felicity; and Love will become much more loving, and more clearly diſtinguiſhable from the imperfect Languiſhings of this preſent State, when it ſhall flower up into pure Delights and Complacencies,

reſting and glorying in the Arms of its adequate, ſatisfactory, and eternal Object. The Faith of the Hypocrite, and indeed his Hope too, is ſtill ſpringing up into Self-preſervation, Deliverance, Liberty, a ſplendid and pompous State of the Church, (that is, of his own Party) or ſome ſuch thing as will gratify the animal Life, and there it terminates; but the Faith of the religious Soul ſprings up into eternal Life; it knows no Term but *the Salvation of the Soul*, 1 *Pet.* i. 9. As his Hope knows no Accompliſhment but a State of God-like Purity and Perfection, 1 *John* iii. 3. The mere natural Man lives within himſelf, within a Circle of his own, and cannot get out; whether he eat, or drink, or pray, or be zealous for the popular pulling down of the political Antichriſt, he is ſtill in his own Circle, he is ſtill ſacrificing in all this to that great *helluo*, the animal Life: But the godly Soul is diſ-intereſted of Self, and ſo is ſtill contriving the Advancement of a nobler Life within itſelf, and moving towards GOD, as his ſupreme and all-ſufficient Good. Give him the whole World he cannot fix nor centre here: GOD hath put into him a holy reſtleſs Appetite after a higher Good. I know the Soul may be hindered in its Flight; but it will deliver itſelf from the Clog at length: You may choak and damm up the Streamings of this Fountain, but they will burſt out again; you may caſt Aſhes upon this pure Fire for a Time, but it will flame out again; ſuch a Damp cannot ariſe, no, not from Hell itſelf, as to extinguiſh it, The *Philiſtines*, I remember, ſtopped the Wells of Water which *Abraham* had digged in Gerar, *and filled them with Earth*, Gen. xxvi. 15. But this Well of Water, which GOD diggeth in the holy and humble Soul, cannot be ſtopped neither by the Devil that King of *Gerar*, that is, of Wanderings, *Job* i. 7. nor by any of his

his Servants, but it will find Vent upward. The Hungerings of the godly Soul are not, cannot be ſatisfied, till it come to feed upon the hidden Manna, nor its Thirſtings quenched, till it come to be ſwallowed up in the unbounded Ocean of Life and Love.

THE Second and more improper Notion of eternal Life, is that which takes in the Circumſtances or Appendixes of it. And here we muſt allow, that the Holy Scriptures openly avouch theſe Circumſtances, of ſome of which it ſeems to make great Account. Again, we will allow, that many of thoſe Phraſes which the Scripture uſes to deſcribe the bleſſed State of the other World, principally reſpect theſe Appendixes of the Soul's eſſential Happineſs: Such perhaps are the *Crown of Righteouſneſs*, 2 Tim. iv. 8. *The Prize of the high Calling*, Phil. iii. 14. *The Houſe which is from Heaven*, 2 Cor. v. 2. *A Kingdom, an incorruptible Inheritance, a Place prepared, Manſions, a Reward, Praiſe, and Honour, and Glory at the Appearing of* Jeſus Chriſt, 1 Pet. i. 7.

BUT theſe Things being conceded, it doth not appear how far the religious Soul doth ſpring up into theſe additional Glories, and thirſt after them. I know there are many that ſpeak very highly of theſe Appendixes, and allow the godly Soul a very high Valuation of them: And this they principally infer from the Examples of *Chriſt* Himſelf, as alſo of *Moſes* and *Paul*. Give me leave, therefore, to ſuggeſt ſomething, not to enervate, but to moderate the Argument drawn from theſe Perſons; and, after that, I ſhall briefly lay down what I conceive to be moſt ſcriptural and rational in this Matter.

1. As for the Example of *Chriſt*, it ſeems to make not much for them in this Matter. For however the Text is very plain, that *for the Joy that was ſet before Him, he endured the Croſs*; and this Joy ſeems plainly to be his Seſſion *at the Right Hand of* GOD, *Heb.* xii. 2. Yet, if by this Joy we underſtand a more full and glorious Poſſeſſion of GOD, and a more excellent Exaltation of his human Nature, to a more free Fruition of the Divine, then it cannot be applied to any Thing but the ſpringing up of the gracious Soul into its eſſential Happineſs. Or if by this Joy and Throne we underſtand the Power that *Chriſt* foreſaw He ſhould be veſted with, of leading Captivity Captive, trampling under Feet the Powers of Hell and Darkneſs, and procuring Gifts for Men, which ſeems to me to be moſt likely, then it belongs not at all to Men, neither can this Example be drawn into Imitation.

As for the Inſtance of *Moſes*, who is ſaid to have had *reſpect to the Recompence of the Reward*, Heb. xi. 26. It is not granted, that that *Recompence of Reward* relates principally to theſe Appendants of the Soul's eſſential Happineſs: But, tho' I ſhould alſo allow that, yet all that can be inferred from it is but a Reſpect that *Moſes* had, or ſome Account, which He in his Sufferings made of this Recompence; which was a very warrantable Contemplation.

THE Apoſtle *Paul* indeed doth openly profeſs that he looked for, and deſired the Coming of *Chriſt* from Heaven, upon the Account of that glorious Body which he would then cloath him with, *Phil.* iii. 20, 21. and ſo he might ſure, and yet not deſire it principally and primarily, but ſecondarily, and with reference.

AND

AND this leads me to the general Anſwer. Some of theſe Circumſtances which I have named, eſpecially that of the glorified Body, may be reduced to the eſſential Happineſs of the Soul, or included in it, ſo as that the Soul could not otherwiſe be perfectly happy. It is the Vote of all Divines, that a Chriſtian is not compleatly happy, till he conſiſt of a Soul and Body both glorified. And, indeed conſidering the dear Affection, and eſſential Aptitude that GOD hath planted in the human Soul for a Body, we cannot well conceive how ſhe ſhould be perfectly happy without one: And this earthly Body is, alas! an unequal Yoke-fellow, in which ſhe is half ſtifled, and rather buried, than conveniently lodged; ſo that it ſeems neceſſary even to her eſſential Happineſs, that ſhe ſhould have ſome more heavenly and glorious Body, wherein ſhe may commodiouſly and pleaſantly exert her innate Powers. and whereby ſhe may expreſs herſelf in a ſpiritual and nobler Manner, ſuitable to her own natural Dignity and Vigour, and to her infinitely amiable, and moſt beloved Object.

CONCERNING the reſt of the Circumſtances which cannot be thus reduced, I conceive that ſuch of them as are neceſſary to the eſſential Happineſs of the Soul, by way of Subſerviency, may be eyed, and deſired, and thirſted after ſecondarily, and with Reference, that is, under this Notion only, as they are ſubſervient to that eſſential Bleſſedneſs; I confeſs I do not underſtand under what other Notion a religious Soul can lift up itſelf unto them, I mean, not ſo far forth as it is holy and religious, and acts ſuitably to that divine Principle which the Father of Spirits, or rather the Father of our LORD *Jeſus Chriſt* hath implanted in it.

As a Reſult from the whole Diſcourſe, eſpecially from this laſt Part of it, let me earneſtly entreat all the Profeſſors of this holy Religion, which the bleſſed Meſſiah *Chriſt Jeſus* hath ſo dearly bought for the World, and ſo clearly revealed in it, not to value themſelves by any thing which the Power of natural Self-love may exert or deſire, perform or expect, nor by any thing below the Image of GOD, and the internal and transforming Manifeſtations of *Chriſt Jeſus* in them; the Perfection of which is eternal Life, in the moſt proper and true Notion of it. I have often ſuggeſted the ſame Leſſon in this ſhort Treatiſe, but I can never inculcate it often enough; nay, the Eloquence of Angels is not ſufficient to imprint it upon the Hearts of Men. Poſſibly it may ſtartle ſome (GOD grant it may effectually!) and make the Ears of many that hear it to tingle, but yet I will proclaim it, "It is poſſible for a Man to de-"ſire not only the Things of this World, but "even Heaven itſelf, to conſume it upon his Luſts; "and he may as truly be making Proviſion for the "Fleſh, to fulfill it in the Luſts thereof, in longing "after a kind of Heaven, as in eating, and drink-"ing, and riſing up to play." Certainly a true Chriſtian Spirit, rightly invigorated and actuated by this divine and potent Principle, Religion, cannot look upon Heaven as merely future, or as ſomething perfectly diſtinct from him; but he eyes it as Life, eternal Life, the Perfection of the pureſt and divineſt Life communicable to a Soul, and is daily thirſting after it, or rather, as it is in the Text, growing up into it. I know that Heaven is ſometimes called a Reſt, in Oppoſition to the Diſſatisfaction of the uncentered and unbelieving Soul; but, in Oppoſition to a ſluggiſh, inert, and dormient Reſt, it is here ſaid to be *Life, eternal Life.* Let us ſhew ourſelves to be living Chriſtians,

ans, by ſpringing up into the utmoſt Conſummation of Life: Let it appear that *Chriſt Jeſus*, the Prince of Life, who was manifeſted on purpoſe *to take away our Sins*, 1 *John* iii. 5. hath not only covered our Shame, and, as it were, embalmed our dead Souls, to keep them from Putrefaction, and ſtrewed them with the Flowers of his Merits, to take away their noiſome ſtink from the Noſtrils of his Father, but hath truly advanced, re-inſtated, and made to flouriſh the Souls that Sin had ſo miſerably degraded and deflowered. Deliver yourſelves, O immortal Souls! from all thoſe unſuitable and unſeemly Cares, Studies, and Joys, from all thoſe low and particular Ends and Luſts, which do not only pinch and ſtraiten, and even debaſe and debauch you: Let it not be ſaid, that the King of *Sodom* made *Abraham* rich; that your Delight, Happineſs, and Contentment is derived from any proſperous, plentiful, pompous State, either in the World that now is, or that which is to come; but from the Righteouſneſs of Faith, and your vital Union with the Father and the Son: to whom, in the Unity of the Spirit, be Honour and Glory, World without End. *Amen.*

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COMMUNION

WITH

GOD.

By *SAMUEL SHAW*,

Sometime Minister of *Long-Whatton* in *Leicestershire*.

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BRITISH MUSEUM

COMMUNION WITH GOD.

1 JOHN i. 3.

—Our Fellowſhip is with the Father. and with his Son Jeſus Chriſt.

THESE Words expreſs the Way of a Chriſtian's Living, and that Kind of Converſe whereby a good Man is diſtinguiſhed from all other Men.

A GOOD Man is not differenced from other Men by any thing without him, any Church-Privileges, which

which are common to Hypocrites and ſincere Chriſtians; any external viſible Performances, in which the Diſciples of the Phariſees may be more ſpecious than the Diſciples of *Chriſt*, much leſs by any corporal or temporal Enjoyment, or Ornament, Strength, Beauty, Riches, Deſcent, nor by any carnal Relation, though it were to *Abraham*, as the *Jews* bragged of their Father *Abraham*, John viii. 33. but by ſomething internal, ſubſtantial, by a Relation to GOD: The Character of a good Man muſt be fetched from his Correſpondence to the chief Good, and the Happineſs of a Soul muſt be judged of by its Relation to Life, and Love, and Bleſſedneſs itſelf. Things external, corporal, temporal, make ſome Difference amongſt Men, but it is but nominal and titular in Compariſon: Men are really and ſubſtantially differenced by the Relation that they have to GOD. This is the moſt certain and proper Note of a good Man, *viz.* Communion with GOD: In all other Things he may be like other Men, but in this he differs from and excells them all.

THE Ground of my Diſcourſe then ſhall be this ſhort and plain Propoſition, *viz.*

"A GODLY Man hath Communion with "GOD."

IN order to the more diſtinct handling hereof, I muſt premiſe a few Things briefly.

1. THAT *the gracious and loving* GOD *made nothing miſerable of all that He made.* There are no Slaves born in his great Houſe of the World. He made all Things out of Himſelf, and he hath no Idea of Evil in Himſelf, ſo that it was not poſſible that He ſhould make any Thing evil or miſerable.

Every

Every Thing was good, *Gen.* i. and ſo in ſome Senſe happy. He was free to make the World, but making it, He could not make it evil or miſerable. Every Thing is the Product of almighty Love and Goodneſs.

2. THE *Happineſs of every Creature conſiſts in its acting agreeably to that Nature that* GOD *gave it, and thoſe Ends which He propounded to it, and ſuitably to thoſe Laws which He gave them:* Which Laws were contrived with the greateſt Suitableneſs to thoſe Natures, and Subſerviency to thoſe Ends. Every Creature is in its Kind happy, whilſt it acts agreeably to that Nature which the wiſe Creator implanted in it.

3. THE *Happineſs of the Creature is higher or lower, greater or leſs, according as it comes nearer to* GOD, *or is further off from Him*; according as it receives more or leſs from Him; according to what Communion it hath with Him.

4. THERE *can be no Communion without Likeneſs.* The Sun ſhines upon a Stone-Wall, as well as upon Man, but a Stone-Wall has no Communion with the Sun, becauſe it hath no Eyes to ſee the Light of it as Man hath, nor can receive the benign Influences of its Heat as the Herbs do. A Log of Wood lieth in the Water as well as the Fiſh, but it hath no Communion with the Water, nor receives Advantage by it as the Fiſh doth. GOD is preſent, according to his infinite Eſſence, with the Devils as well as with the Angels, but they have no Likeneſs in Nature to him, and ſo no Communion with Him, as theſe have.

5. GOD *hath given a more large and excellent Capacity to Man, than to any other of his Creatures*

upon Earth. GOD hath endowed Man with Reaſon, and ſo made him capable of a higher Life, and a more excellent Communion with his Maker than all the reſt. The rational Soul, of all ſublunary Creatures, is only capable to know, love, ſerve, enjoy, imitate GOD, and ſo to have a glorious Communion with Him. The Sun, in all its Glory, is not ſo excellent a Being as any Soul of Man upon this Account. And although Man, by his Fall, loſt his actual Communion with GOD, yet he is a reaſonable Creature ſtill; he hath not loſt his Capacity of receiving Influences from Him, and enjoying Communion with Him. The World, when it is at the darkeſt, is yet capable of being enlightened.

6. WHEN *the Nature of Man is, by divine Grace, healed of its Diſtemperedneſs, and reſtored to its former Rectitude, to act ſuitably to the End for which it was made, and to ſpend itſelf upon its proper Object, then Man comes to have a right Communion with* GOD, *and to be happy.* All rational Souls are capable of holding Communion with GOD, but all do not hold Communion with Him, but they that know GOD, and live like Him, theſe are his Children, and thoſe only converſe with Him: When the Spirit of GOD informs theſe rational Souls and derives the Strength of a divine Life through them, and ſtamps the lively Impreſſions of divine Perfections, upon them, rendering their Hearts, Wills, and Ways, conformable to that glorious Pattern, that infinite Good, then do they enjoy a proper Communion with Him, and are truly bleſſed; tho' they are not compleatly bleſſed, 'till this Conformity be perfected according to what thoſe Souls are capable of.

THIS is the true Notion of Man's Communion with GOD, which we cannot fully deſcribe, 'till more fully

fully enjoyed. That Soul that truly lives and feeds upon GOD, does taſte more than it can tell; and yet it can tell this, that this is the moſt high, excellent, noble, glorious Life in the whole World.

THIS Communion, as alſo the Intimateneſs and Cloſeneſs of it, are deſcribed variouſly in the holy Scriptures, by the Similitude of Members being in the Body, 1 *Cor.* xii. 27. Of Branches being in the Vine, *John* xv. 1, 2. By being *formed according to* GOD's *Image*, Rom. viii. 29. *Changed into his Image*, 2 Cor. iii. 18. By GOD's *dwelling in the Soul, and the Soul in Him*, 1 John iv. 16. By *Chriſt's being formed in the Soul*, Gal. iv. 19. By *the Soul's having Chriſt*, 1 John iv. 16. By *Chriſt's* ſupping with the Soul, and the Soul with Him, *Rev.* iii. 20. Becauſe nothing is more one with us, than that we eat and drink, being incorporated into us; therefore is this ſpiritual Communion between GOD and the Soul oft-times, in Scripture, deſcribed by our Eating and Drinking with Him.

THUS GOD was pleaſed to allow his People under the Law, when they had offered up a Part of their Beaſts in Sacrifice to Him, to ſit down and feaſt upon the reſt, as a Token of that Familiarity and Oneneſs that was between Him and them. By the like Action our Saviour ſhadowed out the ſame Myſtery, when, in the Sacrament of his Supper, he appointed them to ſit down to eat and drink with Him, to intimate their feeding upon Him, and moſt cloſe Communion with Him: Yea, the State of Glory, is thus ſhadowed out too, *Matth.* viii. 11. *Rev.* xix. 9. And, which is worth noting, I think the ſacramental Eating and Drinking hath ſome Reference to that moſt intimate Communion of the Saints with GOD in Glory: Our Saviour Himſelf ſeems

to imply as much in that Speech of his, *Luke* xxii. 30. *That ye may eat and drink at my Table in my Kingdom.* In which Words He ſeems plainly to allude to the ſacramental Eating and Drinking which He had a little before inſtituted.

I HAVE already, in Part, ſhewed you wherein the Soul's Communion with GOD conſiſts: To give you a more diſtinct Knowledge of this great Myſtery, I ſhall unfold it in theſe three Particulars.

1ſt. *A godly Soul hath Communion with* GOD *in his Attributes.* When the Soul of Man is moulded and formed into a Reſemblance of the Divine Nature, then hath it a true Fellowſhip with Him. Now, this Communion with GOD in his Attributes is to be ſeen two Ways.

1. WHEN *the Soul is in its Meaſure, according to the Capacity of a Creature, all that which* GOD *is.* This is the Communion which the Angels have with GOD: Their beholding of the Face of GOD is not to be underſtood of a mere Speculation, or an idle gazing upon a Deity, but they ſee Him, by receiving his Image upon themſelves, and reflecting his Glory and Brightneſs; they partake of the Goodneſs, Purity, Wiſdom, Righteouſneſs of GOD, which makes them ſuch glorious Spirits; and the Want of this makes the other, whom we call Devils, to be what they are. Thus godly Men ſhall have Communion with GOD, they ſhall ſee GOD, *Matth.* v. 8. *Heb.* xii. 14. Yea, thus they have Communion with Him in ſome Meaſure; they do not only ſee GOD in the World, as the Devils do, nor ſee Him in the Word, but they ſee Him in themſelves, in the Frame of their own Souls, they find themſelves moulded into his Image, and a Reſemblance of Him drawn upon them. This

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is a beautiful Vision of GOD, true and real, tho' not full and compleat. This is set out in Scripture, by being *holy, as* GOD *is holy*, 1 Pet. i. 16. *perfect, as* GOD *is perfect*, Matth. v. ult. This our Saviour exhorts us to seek after, *Matth.* xi. 29. *Take my Yoke upon you, learn of Me; for I am meek and lowly:* And the Apostle, *Eph.* v. 1. *Be ye Followers of* GOD, *as dear Children.* When the Nature and Perfections of GOD, his Holiness, Righteousness, Wisdom, are copied out upon our Natures, and the same Spirit is in us which was in *Christ Jesus*, then have we a Communion with GOD, which blessed Communion, when the Soul becomes all that which GOD is, is by a Conformity of Nature.

2. WHEN *the Soul, in its Actions as a Creature, doth rightly answer to the Attributes of the Creator.* As when the Soul doth answer the Goodness of GOD with suitable Affections of Love and Joy, and Delight; when the Soul doth correspond to the Sovereignty and Wisdom of GOD by the Acts of Self-denial and Resignation; doth converse with the Righteousness of GOD by Patience and a holy Acquiescence. When the Soul doth rightly exert those Acts which are proper and suitable to the Nature of GOD, then it may be said to hold Communion with Him in his Attributes; when the Actions and Motions of the Soul correspond to the divine Nature and Attributes. This Suitableness of the Soul, I mean especially with Reference to the incommunicable Attributes of GOD, where there is no Place for Imitation, tho' it hold good in the rest also.

2dly, *A godly Soul hath Communion with* GOD *in his Word.* To read or hear the Word, is not to

hold a real Communion with GOD therein: Many do ſo that are Strangers to GOD: A Man may read my Letters, and yet correſpond with my Enemy. That Son in the Goſpel, that heard his Father's Command, and anſwered, *I go, Sir*, but went not, had no right Communion with his paternal Authority. But when the Soul is ennobled into ſuch a Frame as this Word doth require, then it holds Communion with GOD in his Word: *e. g.* When the Soul puts forth thoſe Acts of Humiliation, holy Fear and Reverence, godly Trembling, which ſuit the Nature of a divine Threatening, when the Soul anſwers the Command of GOD with ſuitable Reſolutions, Repentings, Reformations, and real Obedience, when it entertains the Promiſe with ſuitable Acts of holy Delight, Joy, Refreſhment, and acquieſces in the ſame, then doth it truly converſe with GOD in his Word.

3dly, *A godly Soul hath Communion with* GOD *in his Works:* And that is, when the Soul doth anſwer the ſeveral Providences of GOD with ſuitable Affections and Diſpoſitions. The godly Soul doth not only eye and obſerve the Hand of GOD in all Things that fall out, but doth comply with thoſe Providences, and is moulded into that Frame, and put upon thoſe Duties which Providences call for. Then doth the Soul rightly hold Communion with GOD in his Works, when it is humbled under humbling Providences, is refreſhed, ſtrengthened, and grows up under proſperous Providences, as they did, *Acts* ix. 31. who having Reſt given them, were edified, comforted, multiplied; when the Soul doth rightly comport with every Providence, and the Will is moulded into the Will of GOD, then do we hold Communion with Him in his Works. This Theme is large, becauſe the Works of GOD

are

are manifold, of Creation, Redemption, Preſervation, Works towards other Men, and towards ourſelves, both towards our outward and inward Man: A godly Soul hath Communion with GOD in all theſe; tho' perhaps not equally in all, yet ſincerely and truly.

BY what hath been ſaid, you underſtand that right Fellowſhip with GOD is not a bare Communion of Names; to have the Name of GOD called upon us, and to be called Chriſtians, or the People of GOD, or to name the Name of GOD, to cry LORD, LORD, doth not make any one really and truly the better Man, doth not make a Soul rightly happy: It is not enough to cry, *The Temple of the* LORD, *the Temple of the* LORD, to make our Boaſt in the Law, to call ourſelves the Children of *Abraham*, as the *Jews* did in *John* the Baptiſt's Time. Theſe Privileges and Profeſſions are extrinſical to the Soul, and do nothing to the true ennobling of it. But right Fellowſhip with GOD is a Communion of Hearts and Natures, of Will and Affections, of Intereſt and Ends: To have one Heart and Will, the ſame Intereſt and Ends with GOD, is to be truly godly; a God-like Man is the only godly Man: A Chriſt-like Nature brought into the Soul doth only denominate a Man a true Chriſtian. It is not ſpeaking together, but loving and living together, that brings GOD and the Soul into one; *I live, yet not I, but* Chriſt *liveth in me*, Gal. ii. 20. And thus, I ſuppoſe, you have a fair Account why the Apoſtle *James*, Chapter ii. doth ſo much prefer Works before Faith, (for indeed Faith is nothing worth, ſave only that Faith which joins the Soul to the Object, and makes the Thing believed one's own) as alſo why the Apoſtle *Paul* prefers Love before a Faith of Miracles. Though indeed a juſtifying Faith is the moſt miraculous,

culous, that Faith that unites the Soul and GOD together is more excellent, and more miraculous than the Faith that removes Mountains.

BEFORE I apply the Doctrine, give me Leave to lay down ſome Rules tending further to explain and clear it.

1. THIS muſt be held, which I touched upon before, that *there can be no Communion between* GOD *and Man, but by a Likeneſs of Nature, a new, divine Principle implanted in the Soul.* A Beaſt hath no Communion with a Man, becauſe Reaſon, the Ground of ſuch Communion, is wanting. Of all the Creatures, there was none found that could be a meet Help for *Adam*, that could be taken into the human Society, 'till *Eve* was made, who was a human Perſon. So neither can there be any Conjunction of the Soul with GOD, but by Oneneſs of Spirit, 1 *Cor.* vi. 17. *He that is joined to the* LORD *is one Spirit.*

2. THERE *can be no Communion with* GOD *but by a Mediator*; no Mediator but *Chriſt Jeſus*, who is GOD-Man. Two cannot walk together, nor hold Communion, except they be agreed; and there can be no Agreement made between GOD and Man but by *Chriſt Jeſus.* Therefore it is ſaid here, *Our Communion is with the Father and the Son, q. d.* with the Father by the Son; and Faith, whereby the Soul and GOD are united, is ſtill ſaid to be *Faith in Chriſt.*

3. *A* SOUL's *Communion with* GOD *cannot be interrupted by any local Mutations.* It is a ſpiritual Conjunction, and is not violated by any Confinement; the Walls of a Priſon cannot ſeparate GOD and the godly Soul; Baniſhment cannot drive a Soul

Soul from GOD. The bleſſed Angels, when they are diſpatched into the utmoſt Ends of the World upon the Service of GOD, are even then beholding the Face of GOD, and enjoy as intimate Communion with Him as ever: The Caſe is the ſame with all godly Souls, whoſe Communion with GOD does not depend upon any local Situation; it is not Thouſands of Miles that can beget a Diſtance between GOD and the Soul. Indeed nothing but Sin does it, or can do it,—*Your Iniquities have ſeparated between you and your* GOD, Iſa. lix. 2. Nothing but Sin is contrary to this divine Fellowſhip, and ſo nothing but that can interrupt this ſpiritual Society. To ſpeak properly, Sin does not ſo much cauſe the Soul's Diſtance from GOD, as itſelf is that Diſtance. Man and Wife remain one, though at a hundred Miles Diſtance; and believing Souls do maintain a certain ſpiritual Communion one with another, though in ſeveral Parts of the World. The Society and Communion of godly Souls one with another, ſo far as it is ſpiritual, cannot be interrupted by bodily Diſtance, much leſs the Fellowſhip of GOD with the Soul, who carries about with him, and in him, a divine Nature, the Image of GOD, a holy God-like Diſpoſition whitherſoever he goes.

4. THIS *Communion with* GOD *is much better than all outward Acts, Duties and Ordinances whatſoever.* GOD Himſelf long ſince decided this Matter, that a broken and contrite Heart is better than all Sacrifices, *Pſal.* li. 17. that to obey was better than Sacrifice, 1 *Sam.* xv. 22. that Mercy was better than Sacrifice, *Hoſ.* vi. 6. that to do juſtly, to love Mercy, to walk humbly with GOD, was to be preferred before Thouſands of Rams, and ten Thouſands of Rivers of Oil, *Mic.* vi. 7, 8. It holds in reference to Goſpel-Duties, though they may ſeem

more

more ſpiritual, than the Oblations of the Law. A real Communion with GOD, a Communion of Hearts and Natures, of Wills and Affections, of Intereſts and Ends, is infinitely more excellent than all Hearing, Praying, Celebration of Sabbaths or Sacraments, *James* i. 25. as the End is more excellent than the Means: For ſo ſtands the Caſe between them.

NAY, this Communion with GOD is not only better than all Duties and Ordinances, but even better than all Revelations, Evidences, Diſcoveries that can be made or given to the Soul, all that are from without; a Manifeſtation of GOD, *i. e.* of a divine Life in the Soul, is much better than ſuch a Manifeſtation as *Moſes* had of his Glory in the Cleft of the Rock, *Exod.* xxxiii. Many think, oh if they might but be aſſured of the Love of GOD, of the Pardon of Sin, of an Intereſt in *Chriſt*, they ſhould be happy! Why, I will tell you, if you had a Voice from Heaven, ſaying that ye were the beloved Children of GOD, as *Chriſt* had; an Angel ſent from GOD to tell you that ye were beloved, and highly favoured of GOD, as his Mother *Mary* had, yet were Communion with GOD to be preferred before theſe: For theſe Things could not make a Soul happy without real Communion with GOD, but Communion can and doth make a Soul happy without theſe: And to this Purpoſe, I ſuppoſe, I may apply that famous Speech of our Saviour's, by Way of Alluſion, *It is more bleſſed to give, than to receive*, to give up one's Self, one's Heart, Will, Intereſts, and Affections, to GOD, than to receive any external Diſcoveries and Manifeſtations from Him. Why do we ſo earneſtly ſeek after Signs from without us of GOD's Preſence with us, as if there were any Thing better or more deſirable to the Soul than *Emmanuel*, GOD *with us*; or,

or, as the Apoſtle ſpeaks, *Chriſt in us the Hope of Glory?* He that deſires any other Evidence of Grace, but more Grace, does not only light up a Candle to ſee the Sun by, but indeed he acts like one that thinks there is ſomething better than GOD Himſelf; though I do not ſay that all think ſo who are covetous of ſuch Manifeſtations. But this I will ſay, that holy Longings after a true and ſpiritual Communion with GOD ſpring from a divine Principle in the Soul; whereas a Thirſt after Aſſurance of GOD's Love, and Reconciliation of our Perſons with Him, may be only the Fruit of Self-Love.

5. THOUGH *Communion with* GOD *concern the whole Soul, and all the Faculties, Affections, and Motions of it*," (it is GOD's ſpreading his Influences, and exerciſing his Sovereignty over all the Powers of the Soul, and their mutual ſpending of themſelves upon Him, and conforming to Him) " yet the great Acts of the Soul, " whereby it holds Communion with GOD, are " loving and believing." Love is the joining and knitting of the Soul to GOD; Faith is the Soul's labouring after more intimate Conjunction with Him, a ſucking in Influences from Him, and Participations of Him. We may ſay that Faith fetches in Supplies from Heaven, and Love enjoys them; Faith ſucks in Sweetneſs and Virtue from *Chriſt*, and Love feeds upon it. Certainly theſe two eminent Graces grow, live, and thrive together, and are inſeparable Companions. It is ſomewhat difficult to diſtinguiſh them, or to aſſign to each his proper Place and Work in the Soul; they ſeem mutually to act, and to be acted by each other: Perhaps the Apoſtle might have Reſpect to this Myſtery, when he ſpeaks ſo doubtfully, *Gal.* v. 6. πίς δι ἀγάπης ἐνεργεμένη, which Words may be tranſlated,

ſlated, either Faith acting by Love, or Faith acted by Love. We know, indeed, that in the State of perfect Communion, which we call Glory, Love ſhall abide and flouriſh more abundantly, and there ſhall be no Room for Faith there, not as to the principal Act of it; but which of them hath the greater Part in maintaining our Communion with GOD in this World, is not eaſy to determine. The Soul is the moſt proper Temple wherein GOD dwelleth, according to that, 2 *Cor.* vi. 16. *Ye are the Temple of the living* GOD; Faith and Love are the *Jachin* and *Boaz*, the two great Pillars which keep up the Soul as a Temple; take away theſe, and it remains a Soul indeed, but the Soul does not remain a Temple to the LORD.

6. THE *Communion that is between* GOD *and the Soul is altogether different from that Communion that is between Creatures.*" I might ſhew you how it excels that, in many Reſpects; but I ſhall not inſiſt upon any of thoſe Particulars, nor indeed upon any of thoſe many Differences that are between them, ſave only upon this one: The Communion that is between Creature and Creature is perfect in its kind, and conſequently gives mutual Satisfaction; I mean, it terminates the Expectations, ſo that nothing remains to be enjoyed. The Creature is ſhallow, and ſoon is fathomed, we ſoon come to the Bottom of it: A Finite can graſp a finite Being, and enjoy it, as I may ſay, all at once. A Man may come ſo near to his Friend, that he can come no nearer, enjoy Him as fully as he is capable to enjoy, or the other to be enjoyed: Created Sweetneſs may be exhauſted to the very Bottom. But the Soul's Communion with GOD does not give it any ſuch Satisfaction, though it gives a Satisfaction of a much higher

higher kind. This may be a certain Note, whereby to judge of the Truth of that Communion with GOD; it is not glutting to the Soul, but will certainly manifeſt itſelf in inceſſant Hungerings, the Soul is in the Midſt of Plenty, and yet cries out, as if it were ready to ſtarve for Want. GOD is infinite; and therefore, though the Soul may be ever graſping, yet it can never comprehend; and yet the Soul finds Him to be infinitely Good, and ſo cannot ceaſe graſping at Him neither. The godly Soul ſees that there is yet much more to be enjoyed of GOD, and in Him; and therefore, tho' it be very near to Him, yet cries out, and complains of its Diſtance from Him, — Oh when ſhall I come and appear before Him! though it be united to Him, yet it longs to be in a cloſer Conjunction. The godly Soul forgets, with *Paul*, what it hath received, not through Diſingenuity and Unthankfulneſs, but through a holy Ardour and Covetouſneſs: All that he hath of GOD ſeems little, becauſe there is yet ſo much to be had. Tho' the Soul drink of the Fountain, yet that is not enough, it would lay down by it; though it lay down by it, yet ſo it is not ſatisfied neither, except it may bathe itſelf, and even be ſwallowed up therein. Behold a Paradox! The godly Soul is moſt thirſty, though, according to *Chriſt*'s Promiſe, it thirſt no more: It is moſt reſtleſs, though, according to his Promiſe, it have Reſt. It is proper to GOD alone to reſt in his Love, for the Creature cannot in this imperfect State: By this we know that we are not yet in Heaven; for it is a State of perfect Reſt, not Sloth, or Ceſſation, but Satisfaction. Faith is the Fever of the Soul, rendering it more thirſty by how much the more it drinks of the Water of Life, the living Streams that flow forth from the Throne of GOD and of

the Lamb. As the Waters of the Sanctuary are deſcribed by the Prophet, growing deeper and deeper, *Ezek.* xlvii. ſo Hope, which is the Soul's Appetite, grows larger and larger, and cannot be ſatisfied 'till the Soul's Capacity be filled up.

THE doctrinal Part being thus briefly diſpatched, it will be eaſy to infer ſome Things by Way of Corollary. I ſhall content myſelf with three only amongſt many.

1ſt, ALL *wicked Men are Strangers to* GOD. We know, indeed, that GOD, according to his infinite Eſſence, is preſent with all his Creatures: Not only Men, but even Devils too, have their Being in Him; He hath ſpread his Omnipotence, as the Foundation whereupon the whole Creation doth ſtand; He reared up the World in Himſelf, and in Him it doth ſubſiſt at this Day. However Angels and Men have ſadly fallen from GOD, yet they may be truly ſaid to live in Him ſtill; and although all wicked Souls ſtraggle off from GOD, as to their Diſpoſitions and Affections, ingrafting themſelves into another Stock by Sin and Wickedneſs, yet they cannot poſſibly ſtraggle from Him as to their Subſiſtence, as the Apoſtle teaches the *Athenian* Philoſophers, *Acts* xvii. 27. *He is not far from every one of us*, though few feel after Him or find Him. Every Thing that hath a Being hath a Relation to that infinite and ſupreme Being; and every living Thing may be rightly ſaid to have Communion with Him who is Life itſelf. And all thoſe ſeveral Excellencies that are in the Creatures are Effluxes from GOD, who hath derived various Prints of his own Beauty and Perfection upon every Thing that He hath made. GOD's making a Thing is no other than the Communicating of Himſelf there-

thereunto. And therefore, when you look into the World, do not view any Creature in the narrow Point of its own Being, but in the unbounded Eſſence of GOD, and therein love and admire it. But, upon the immortal Soul of Man, GOD hath copied out his divine Perfections more clearly and gloriouſly than upon any other Creature in this World. GOD could not make a rational Soul, without communicating of his own infinite Wiſdom, Power, Life, Freedom unto it: So that there is more of the divine Nature to be ſeen in the Underſtanding and Will of any one Man, than in the whole Fabrick of Heaven and Earth.

NOTWITHSTANDING this, wicked Men are Strangers to GOD. They live and move in GOD indeed, but they conſider it not; they act as if they had no Dependence upon Him, no Relation to Him. Though they have ſome Kind of Communion with GOD, as Creatures, yet this makes them not at all happy: For they are departed from GOD in their Affections and Diſpoſitions, they have degenerated from that Subſerviency and Subordination to the divine Will, which is the proper Perfection of the Creature, and are *alienated from the Life of* GOD, as the Apoſtle ſpeaks, *Eph.* iv. 18. It is not the Soul's Moving in GOD, that makes it truly and happily nigh unto Him, but its moving towards GOD, as the chief Object, and according to the Will of GOD, as the chief Rule; and therefore wicked Men, who pitch upon other Objects, and walk by other Laws, even the Luſts of their own Fleſh, are Strangers to GOD, and miſerable. He is not properly ſaid to know GOD, who hath a Notion of Him in his Head, but he whoſe Heart and Will is moulded into a Conformity to GOD, and a Delight in Him; ſo that a

wicked Man, though he know, and believe, and tremble, as much as any of the Devils, yet not loving nor delighting in GOD, as his chief Good, not being conformed to his Image, as the higheſt and pureſt Perfection, may be truly ſaid to be eſtranged from Him; which is a State of Hell, and Death, and Darkneſs.

2. THE *Life of a true Chriſtian is the moſt high and noble Life in the World*; it exceeds the Life of all other Men, even of the greateſt Men. The Character that is here given of the godly Man is the higheſt that can be given of any Man, indeed of any Creature. It is the higheſt Glory and Excellency of the Creature, to partake of the Life of GOD, of the Perfections of the Creator; and ſuch is the Deſcription that the Spirit of GOD here makes of the godly Man. What an unreaſonable and ſenſeleſs Reproach is that which the World doth caſt upon Religion, calling it a low and deſpicable Thing, and upon religious and godly Men, calling them low-ſpirited People. Can a Man be better ſpirited, than with the Spirit of GOD? Can any Thing more truly ennoble a Soul than a divine Nature? Can a Man be raiſed any higher than unto Heaven itſelf? So noble is the godly Soul, *Prov.* xv. 24. *The Way of Life is above to the Wiſe*; and, conſequently, all wicked Men lead a low Life, and are bound under Chains of Death and Darkneſs: The righteous Man is of a high and divine Original, born of GOD, born from above; and therefore is more excellent than his Neighbour, than any of his Neighbours, even a King himſelf being Judge, *Prov.* xii. 26. What a helliſh Baſeneſs is that ſinful Gallantry of Spirit, what a Brutiſhneſs is that Senſuality of Living, which the degenerate Sons of *Adam* ſo much magnify! True Goodneſs and

and Excellency of Spirit muſt be meaſured by the Proportion that it bears to the ſupreme Good, the infinite Pattern of all Perfection. What excellent Perſons were thoſe renowned Saints of old, of whom the Apoſtle ſays, *the World was not worthy*, Heb. xi. 38. however they were thought *not worthy to live in the World?* What a noble and generous Spirit of true Chriſtian Valour, Patience, Meekneſs, Contempt of the World, and Self-denial, was that, which was to be ſeen in the bleſſed Apoſtles, however they were eſteemed as the Filth and Sweepings of the World, the *Off-ſcouring of all Things?* To which of the noble, wiſe, mighty Men of the World, as ſuch, did GOD ever ſay, theſe are the Men that have Fellowſhip with Me, theſe are the Men that lead a noble and divine Life? No, no, *not many Noble are called*; and when they are called, they are made more noble, than ever they were by Birth or Deſcent, by Places of Preferment or Command. The Life of every wicked Man, of what Rank or Size ſoever he be in the World, is but a low Life, a Life in moſt Things common to the very Beaſts: If the Main of his Buſineſs and Delight be to eat, and drink, and work, and ſleep, and enjoy ſenſual Pleaſures, what doth he? what enjoyeth he more than *the Beaſts that periſh?* But the Life of the meaneſt Soul, that hath ſpiritual Communion with GOD, is a Life common to Him with the bleſſed Angels, thoſe *Sons of the Morning*, the Flower of the whole Creation. This is the true and only Nobleneſs of Spirit, when all the Powers and Faculties of this immortal Soul are exalted and advanced into a true and vital Sympathy and Communion with the chief Good, formed according to his Will, conformed to his Image.

AND oh that Wiſdom might be more *juſtified of her Children!* Oh that the Life of GOD did but clearly manifeſt itſelf, and ſhine forth in the Lives of them that call themſelves Chriſtians! Alas that ever GOD Himſelf ſhould ſuffer Reproach by reaſon of the Low-ſpiritedneſs and Lazineſs of his Servants! For this Cauſe is Religion evil ſpoken of; the LORD awake and enable us to expreſs and ſhew forth the divine Life with all Power and Vigour, to live as high as the Calling wherewith we are called, and ſo roll away this Reproach!

3*dly*, THE *Life of a Chriſtian is not a heavy ſluggiſh Thing, but active and vigorous*, as the Phraſe, Communion with GOD, imports. Religion is a Communication of Life and Vigour from Him, who is Life itſelf; which makes the truly GOD-like Soul to be quick and powerful in its Motions. Every Thing is by ſo much the ſwifter and ſtronger in its Motions, by how much the nearer it is to its Centre. Certainly by how much the nearer any Man is gotten to GOD, who is the Centre of Souls, by ſo much the more does he covet after more intimate Communion with Him, and the more eagerly lay hold upon Him. Communion does neceſſarily imply Reaction or Reflection: The Soul that receives of GOD, and his Fulneſs, will certainly be emptying itſelf into Him again. Communion, in the very Force of the Phraſe, implies a Mutualneſs; we cannot ſuppoſe a Soul partaking of GOD, but it muſt needs mutually render up itſelf to Him again. There can be no Commerce nor Correſpondence without Returns: But what Return can the godly Soul make unto GOD? Why, it renders up its whole Self unto Him. Faith is a giving Grace as well as a receiving, it gives the Soul back to *Chriſt*, as well as takes *Chriſt* into the Soul;

Soul; it ſucks in Strength and Grace from GOD, and ſpends the ſame and the whole Powers of the Soul upon Him. O ſhake off that lazy and drowſy Spirit, which hath ſo benummed many in this ſtupid Age of the World; work out your Salvation with Care and Diligence! If your Religion be nothing but a ſpiritual Kind of Sleep, your Heaven will prove nothing but a pleaſant Dream.

COMMUNION with GOD ſpeaks ſomething divine, active, vigorous, The Life of a Chriſtian doth not conſiſt only in Ceſſation from Evil, Reformation of Sin, or dying thereunto; Mortification is but one Part of Regeneration. It is the Conceit of many, that if they can but keep up an indifferent even Spirit and Converſation, free from groſs and ſcandalous Sins, they are happy enough; their utmoſt Ambition is to be innocent and harmleſs. This indeed, is neceſſary; but ſurely the Happineſs of a Soul lies higher: Thus happy are all the Creatures that keep in the Station, and keep up the Order preſcribed them of GOD: Thus happy is the Sun in the Firmament, running his Race continually, and never departing from the Office which is aſſigned to it. But the Soul of Man is capable of a higher Kind of Happineſs, *viz.* Communion with GOD; which is, when the Faculties thereof being awakened, refined, and acted by the Spirit of GOD, do reciprocally act, and ſpend themſelves upon Him, longing to be perfectly ſwallowed up in Him, and to be all that which GOD Himſelf is, as far as the Creature is capable to drink in the Perfections of the Creator. I proceed to the next Way of improving this Doctrine, which ſhall be by Way of Conviction or Reprehenſion.

1. OUR Fellowſhip *is*, it reproves them that can take up with a *ſhall be*, a Heaven to come. I am

am now ſpeaking, not to the worſt of Men, whoſe very Souls are ſwallowed up in ſenſual Enjoyments: For theſe Men either think of no Heaven at all, or elſe place their Heaven and Happineſs in the Enjoyment of themſelves, or of the Creature. Nor do I ſpeak to thoſe Men who, being perſuaded of a future State, do indeed wiſh for a Heaven to come, but then it is a poor Kind of low and earthly Heaven, conſiſting in Eaſe, Reſt, Safety, Freedom from Troubles or Torments, which is the beſt Happineſs which moſt Men underſtand. But I am ſpeaking to a better and finer Sort of Souls than theſe, that are verily poſſeſſed with a Senſe of a pure and ſpiritual Heaven in the World to come; yea, they are ſo overpowered with the Foreſight of it, that they earneſtly expect and wiſh for it; yea, the Hopes of it ſuſtain their Hearts under the manifold Temptations and Perſecution of this preſent World. But, in the mean Time, they dwell too much upon Heaven, as a future State, and comfort themſelves only in a Happineſs to come, not longing and labouring to find a Heaven opened within themſelves, a Beginning of eternal Bliſs brought into themſelves; they are too well content with a certain Reverſion, and do not eagerly enough endeavour a preſent Poſſeſſion, to be actually enſtated in ſo much of the Inheritance of Souls as may fall to their Share even in this lower World; this ſlothful Temper and Inactivity I condemn wherever it is found; yea, though it be in my own Soul. Every Thing in the World, by a natural Principle, thirſts after its proper Reſt, and a Happineſs ſuitable to the Nature of it; no Creature can be content, though it may be conſtrained, to be at a Diſtance from its Centre. And why then ſhould a godly Soul, who is GOD's only new Creature in the World, be content with a State of Imperfection?

Why

Why ſhould not he as eagerly covet, and as earneſtly purſue the moſt intimate Communion and Conjunction with his GOD, as they do with their reſpective Centers? Can any ſenſual Man be content with an Inheritance in Reverſion, ſo as to ſuſpend his minding the World till hereafter? Can any ambitious Spirit, who places his Happineſs in popular Eſtimation and worldly Greatneſs, be content to ſtand gazing at Preferments? will he be willing to ſit ſtill, and wait till they drop into his Mouth? No, no, there is a raging Thirſt in the Soul, which will not ſuffer it to be at reſt, but is ſtill awakening and provoking all the Powers of the whole Man, till they ariſe and fetch in Water to quench it. And is there any Reaſon to be given, but why that divine Principle, which GOD putteth into regenerate Souls, ſhould carry them as haſtily and forcibly to a preſent Fruition of their proper Happineſs (ſo far as at preſent it may be enjoyed) as that corrupt and degenerate Nature doth hurry on them, in whom it ruleth, towards the Satisfaction of their beaſtly Luſts? The Life and Power of Faith is moſt eminently exerted in a real bringing down of GOD and Heaven into the Soul. The Truth is, Heaven is a State of perfect Communion with GOD, a State of Love, Joy, Peace, Purity, Freedom, and as far as any Soul is in ſuch a State upon Earth, ſo far he may be ſaid to be in Heaven. Therefore a right active Soul, that truly underſtands his proper and ſpiritual Heaven and Happineſs, cannot be content to ſtay for all his Happineſs till the World to come, cannot he content to be unhappy, no not for an Hour, but is ſtill growing up in GOD, and ſpringing up into everlaſting Life, *John* iv. 14.

2. It reprehends them that make a Stir about the Kingdom of *Chriſt* in the World, and Mens being

being brought into the Communion of the Church, but advance not his Kingdom in their own Souls, nor long to have their own Souls advanced into that noble State of Communion with *the Father, and with the Son* Jesus Christ. There is, doubtless, a Generation of such popular Christians, who being Strangers to the Life, and Power, and Spirit of true Religion, endeavour to put off themselves to the World, and commend themselves to their Brethren, by a pretended Zeal for the Kingdom of *Christ* in the World, and the glorious Manifestation of it, as they speak. I know, indeed, that it is worthy the Cares, and Prayers, and utmost Diligence of every serious Christian, to spread the Knowledge of the Gospel, to pour out the Ointment of *Christ*'s Name far and near: A more pure and spiritual Administration of all Gospel Ordinances throughout the World is highly desirable; yea, and I think an indifferent and careless Disposition towards the Worship of GOD argues much of an earthly and atheistical Mind. But I fear that Kingdom of *Christ*, and those glorious Manifestations which are so much pretended to by many, if they should be thoroughly examined, would be, at length, resolved into nothing else but the Advancement of some one Party, or the exchanging an old Form and Dress of Religion for a new one; and that this Zeal would be found little better than the Blazings of Self-love, a Fire kindled not by a Coal from the Altar; but by a Spark of their own. But, be it so, that this Disposition of theirs is sincere and spiritual; should not this Charity begin at Home? The most proper Kingdom of *Christ* is that whereby He ruleth in the Hearts of Men; the most excellent Worship is when the Soul itself becomes a Temple for the living GOD to dwell in, and to receive and reflect the Manifestations of his Glory; when a Fire of divine Love is kindled in

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it, and therein it doth offer up, not Bulls and Goats, no, nor ſo much Prayers and Meditations, as indeed itſelf unto GOD, which is a reaſonable Service, as the Apoſtle ſpeaks, far more glorious than the Moſaical or Evangelical Diſpenſation either, if you conſider it in the Letter only. Whatever Men may pretend, no Man can be rightly ſtudious of the Advancement of the Kingdom of GOD in the World, that hath not firſt felt the mighty Power and bleſſed Effects of it in his own Soul. Communion with the Church is only ſo far to be valued, as it lies in order to a real and ſpiritual Communion with GOD; which Communion with GOD, if we indeed ſincerely wiſh to others, we ſhall more abundantly labour to promote in ourſelves. I cannot believe that he doth heartily ſeek the Happineſs of others, who himſelf ſits ſtill, and is content to be miſerable, eſpecially when their Happineſs and his is one and the ſame.

3. IT condemns them for no Chriſtians, whoſe Fellowſhip is only with their Fellow Creatures. We have ſeen that this is the Character, the diſtinguiſhed Character of a godly Man, to have Fellowſhip with GOD; it muſt needs follow then, that thoſe degenerate Souls that riſe no higher than the World, that converſe only with Creatures, are Strangers to true Chriſtianity, whatever their Confidence or Preſumption may be. Chriſtians, tell me not what you profeſs of *Chriſt*, what you believe of the Goſpel, what orthodox Opinions you hold, what an honeſt Party you ſide with, how many ſpecious Duties you perform, no, nor what Hopes or Wiſhes you have of going to Heaven; but, tell me, where is your principal Communion; what do you mainly mind, follow, converſe with; what Pattern do you conform to? What Rule do you live by? What Object do you ultimately

mately aim at? The whole World of worldly Men doth haſten after another GOD, as the Pſalmiſt's Phraſe is, though not all after the ſame GOD; they ſpend their Souls indeed upon various Objects, and uſe different Methods to obtain Reſt, but yet all their Happineſs and Contentment is ultimately reſolved into Creature-communion. The dreadful Sentence, that the Apoſtle delivers concerning all Men, is to be limited to all wicked Men, and of them it is undoubtedly true, *Phil.* ii. 21. *All ſeek their own, and none the Things of* Jeſus Chriſt: And of all theſe it is that of the Pſalmiſt's *Many* is to be underſtood, *Pſal.* iv. 6. *There be many that ſay who will ſhew us any Good, i. e.* any Creature-good, as the Words following explain it. All unregenerate Souls are bound up in the Creature, ſome Creature or other; and therefore the Nobleſt of them, whatever Brags they may make, is low and ignoble; their main Converſe is but with their Fellow-creatures, and indeed Creatures much inferior to themſelves, *Corn and Wine*, ſays the Pſalmiſt, *earthly Things*, ſays the Apoſtle, *Phil.* iii. 19. *Who mind earthly Things.* In a Word, tho' it be true what the Apoſtle ſays in one Place, that all Men in the World live in GOD, *Acts* xvii. 28. yet it is alſo true, that moſt Men, as the ſame Apoſtle ſpeaks elſewhere, do live *without* GOD *in the World*, have their Hearts ſtaked down to one Creature or other, and ſo fall ſhort of this honourable Character which the Apoſtle here gives of godly Men,—*Our Fellowſhip is with the Father, and with his Son* Jeſus Chriſt.

AND now I ſhall wrap up the Remainder of this Diſcourſe, in an humble Requeſt and earneſt Expoſtulation.

" RECKON

"RECKON *not upon any Happineſs below this Communion.*" There are many Things which a Chriſtian may take as Comforts; but only one, this one, that he ought to take to be the Happineſs of his Life. I deſign not to ſpeak any thing to the Prejudice of natural or civil Ornaments or Accompliſhments, much leſs to the Diſparagement of any of thoſe Endowments or Employments which are, in a Senſe, ſpiritual, commonly called Gifts and Duties: But, I muſt confeſs, it is one of the great Wonders of the World to me, to ſee ſuch a noble and intelligent Being, as the Soul of Man is, attending to, and purſuing after Things either extrinſical or inferior to itſelf, in the mean time careleſly forgetting, or wilfully rejecting its main Happineſs, principal End, and proper Perfection. As for the ſenſual Perſons, thoſe mere Animals, whoſe Souls are in their Senſes, and ſeem to perform no higher Office in the World than the Souls of Beaſts, that is, to carry about their Bodies, who value themſelves by their Bodies, or, which is baſer, by the Apparel that cloaths them, or the Eſtates that feed them: I ſhall not now trouble myſelf about them, but leave them to be chaſtiſed by *Seneca* or *Plutarch*, or indeed any ordinary Philoſopher. I ſhall rather apply myſelf a little to a Sort of higher ſpirited People, whom by a Condeſcenſion of Charity we call Chriſtians, who, valuing themſelves by external Profeſſions, Privileges, Performances, may indeed be ſaid to be ſomewhat more ſcrupulous and curious, but no leſs miſtaken than the former: For if the groſſer Sort of Senſualiſts deny, and profeſſedly abjure their own Reaſons, and the finer Sort of Hypocrites do more cunningly bribe theirs, each Method amounts to no more than a Cheat, and both Parties will be alike miſerable, ſave that the latter will be ſomewhat more tormented in miſſing a

Happineſs which he looked and hoped for. It is not proper to my preſent Diſcourſe, to ſpeak ſo highly and honourably of theſe Externals of Chriſtianity, nor to preſs unto them ſo zealouſly, as I do at all Times when I have Occaſion; for I value all Ordinances of *Chriſt*, and Duties of GOD's Worſhip, at a high Rate; nay, I know not any ſerious and truly godly Soul in the World, but is of this ſame Profeſſion with me: But, I muſt confeſs, I think it is one of the greateſt and moſt pernicious Cheats in the World, for Men to feed upon the Diſh inſtead of the Meat, to place their Happineſs in thoſe Things which GOD hath only appointed to be Means to convey it. This was the great Deſtruction of the *Jewiſh* Church; by this they periſhed: Thus they are every where deſcribed in Scripture, as a People reſting in their Privileges and Performances, boaſting of their Sacrifices and Temple-Service; they made account of a ſtrange Kind of fleſh-pleaſing Heaven, ſomething diſtinct from them, and reſerved for them, to be given them by way of Reward for the Righteouſneſs which themſelves had wrought by the Power of their own Free-will; which Righteouſneſs, if we look either into their own Writings, or GOD's Writings concerning them, we ſhall find was nothing elſe but a ſtrict Obſervance of the Precepts of the Law, according to the Letter and external Diſpenſation of it. Such a low and legal Spirit was generally found amongſt the *Jews*; I wiſh the greateſt Part of us, who are in Profeſſion and Name evangelical, be not found as truly legal in Spirit and Temper as they were. If we cry the Goſpel of *Chriſt*, the Goſpel of *Chriſt*, with the ſame Spirit, as they cried the *Temple of the* LORD, *the Temple of the* LORD, our Confidence will as ſurely betray us into a final Miſery as theirs did. Indeed, Prayers, Sacraments, Sermons, are ſomewhat

what finer Words than the old obſolete ones, the Law, Sacrifices, Ceremonies; but, alas! they are but Words; at leaſt they are not GOD's, no more fit to terminate our Devotions and Affections than theſe.

I BESEECH you therefore, Chriſtians, be not miſtaken in this Matter. True Chriſtianity is not a Notion, but a Nature; that is not Religion which is lapped up in Books, or laid up in Mens Brains, but it is laid in the very Conſtitution of the Soul, a new Principle implanted by GOD, in the higheſt Powers of the Soul, refining and ſpiritualizing all the Faculties thereof, and rendering them as like to GOD Himſelf, as ſuch a Creature can reſemble its Creator. It is a Truth, as clear as the Sun, that nothing can make a Soul truly happy, but what is wrought into the Nature of it, and that muſt be ſomewhat more excellent than itſelf, and that can be nothing leſs than ſomething divine, even the Image of the bleſſed GOD. If you be Chriſtians, in Deed and in Truth, value all the Ordinances of GOD, and the Duties of the Chriſtian Religion, but value not yourſelves by theſe, your Happineſs by theſe: Attend upon them all for the maintaining and encreaſing of real Fellowſhip with GOD: Forthough theſe be not it, yet they are the Way wherein it pleaſes GOD to give it: Drink the ſincere Milk of the Word, but let it be only with a holy Deſign of growing thereby, of growing up into GOD, and a divine Life. Away with thoſe low and baſe Thoughts of Happineſs; the Happineſs of a Soul is a high and excellent, indeed a divine Thing; it is in ſome Senſe common to GOD and the Soul; GOD is happy in Himſelf alone, and the Soul can only be happy in Him. What Contentment, what real Happineſs, Chriſtian, can the riſing of thy Party in the World,

or the riſing of thy Name bring thee, if, in the mean time, thou harboureſt any carnal Will, any Self-intereſt, that doth riſe up in Oppoſition to the pure and perfect Will and Nature of GOD? How art thou happy in thy Prayers, if thou caſt Sin out at thy Mouth, and, in the mean time, a Fountain of Iniquity be ſpringing up in thy Heart! What avails it towards a State of Perfection, to be of the moſt orthodox Opinion, the honeſteſt Society, the faireſt Profeſſion, or the moſt plauſible Performances either, the Soul being, in the mean time, alienated from the Life of GOD, and feeding upon ſome earthly Traſh or other, which deſtroys the native Powers and Vigour of it, and keeps it under a perpetual Languor? Even juſt ſo much as a ſilken Stocking upon a gouty Leg, or a princely Diadem upon an aking Head, avails towards a State of Eaſe and Soundneſs of Body. Let nothing limit your Ambition, but a State of God-like Perfection, let nothing ſet Bounds to your loving and longing Souls, but a real Fruition of GOD Himſelf: Nay, let not that bound them neither, but the more you enjoy, ſee, and taſte, the more let your Love be ſtrengthened, after the Manner of Fire, which the more it is fed, the more hungry and devouring it grows. In a Word, let nothing ſatisfy you lower than the higheſt Character that can be given of mortal Man, to be Men *after* GOD's *own Heart*, to have GOD dwelling in you, to be filled with his Fulneſs, to have this real and excellent *Communion with the Father, and with his Son* Jeſus Chriſt. To whom be all Honour, Praiſe, and Glory, for ever and ever!

6 JY 64

End of Mr. SHAW's *Works.*

A SER-

A

SERMON

Preached before the

PEERS

IN THE

Abbey-Church at WESTMINSTER,

OCTOBER 10, MDCLXVI.

BY

SETHWARD,

then Biſhop of EXETER.

BRITISH MUSEUM

Eccles. xi. 9.

—But know that for all these Things God *will bring thee to Judgment.*

THE great and general Design of the Ministry and preaching of the Gospel, is to bring Men to Christianity; not in the outward Profession, but in the true Spirit and Power thereof; to the End they may be justified and sanctified, and finally saved through *Christ* for ever.

The particular Design of this Day's Observation is to *humble ourselves under the mighty Hand of* God, in Consideration of his Judgments, especially that late one, in consuming with Fire the antient and noble Metropolis of this Nation; and to endeavour to appease the Wrath of God gone out against us.

To compass both these Designs (whereof the latter is subordinate to the former) I know no better Expedient, than to reason a while upon that important Argument suggested in the Text.

Who can think upon the Conflagration of our late glorious City and not call to mind the great and terrible Day of Judgment?

Who

WHO can think ſeriouſly of Judgment, and not be compelled to come in (driven to Chriſtianity) that he may be *ſaved from the Wrath to come?*

THE great Inſtructor and Example of Chriſtian Preachers (he who ſaith of himſelf, that *Chriſt ſent him to preach and not to baptize*) found no Means ſo powerful to perſuade Men to Chriſtianity as to reaſon upon this Argument; as firſt to lay before them the Terror of Judgment, and then (whilſt that was warm upon their Hearts) to make them a Tender of the Goſpel. This is the great Advantage and Uſe the Apoſtle makes of the Doctrine of the Text. *We muſt all appear* (ſaith he) *before the Judgment-ſeat of* Chriſt,—*Knowing therefore the Terror of the* LORD, *we perſuade Men.*

UPON theſe Conſiderations I ſhall, in a practical and familiar Way of reaſoning, endeavour to imitate our Apoſtle in this Particular.

IF in the mean time it will be unpleaſant to hear of the Judgment to come, we ſhall do well to conſider what it will be to undergo it; we ſhall do well to reflect upon our Souls, and ſearch out the Ground of this Adverſneſs: Is it becauſe we do not believe a Judgment to come? or that we ourſelves ſhall be brought to Judgment? Is it becauſe we never conſider who it is before whom we muſt appear? or, what Things will be charged on our Account? Is it becauſe we are ſo far gone in our Arrears that it is to no Purpoſe to call theſe Things into our Remembrance? —What ever it may be, we may perhaps hear of that which may meet with and remove the Prejudice and Impoſture that is upon us. It is neither our Negligence nor Infidelity that will *make void the Truth of* GOD. Whether

ther we will hear, or whether we will forbear, the Words which I have read remain firm and unalterable, and they clearly contain theſe Propoſitions:

1. THERE is a Judgment to come.

2. THOU ſhalt be brought to Judgment.

3. GOD will bring thee to Judgment.

4. GOD will bring thee to Judgment for theſe Things, the Ways of thy Heart.

5. GOD will bring thee to Judgment for all theſe Things.

6. All this is certain and evident; for it is not to *think*, or *believe*, but—*Know that for all theſe Things* GOD *will bring thee to Judgment.*

I. FIRST then, *There is a Judgment to come.* This is no politick Invention found out to fright thee from thy Pleaſures; this is no Engine of State deviſed to keep you in a Subordination to your Brethren; this is no vain Thunder or fooliſh Fire to fright you into a blind Obedience, but it is the Tenor of the Scripture, of the Voice of GOD. *King* Agrippa *believeſt thou the Prophets? I know that thou believeſt*, ſaith St. *Paul.* Brethren do we believe the Scriptures? I hope we do believe them; this we do all profeſs to believe ſo often as we repeat our Creed; and I hope the Diſſolution of our Times has not yet ſhattered that Foundation of our Faith, the Ground-work of our Hopes, even the Salvation of our Souls. Surely there are Rewards for Men; *doubtleſs there is a* GOD *which judgeth the Earth.* What though the Foundations

of

of the World be out of Course, the Pillar of Faith remains unshaken; *the Rod of the Ungodly shall not for ever rest upon the Righteous.* I desire to make a little Use of your Faith for that which anon will be obtained from your Reason. There is a Judgment to come; it is as sure as Death, nay, far surer; they shall be judged which shall not die, they have been judged which could not die; the one at the End, the other at the Beginning of the World.

BEFORE Death, *Solomon* tells us, that *the Sun, and the Moon, and the Light, and the Stars shall be darkened:* Before Judgment, a greater than *Solomon* tells us, that *the Sun shall be turned into Darkness, and the Moon into Blood, and the Stars shall fall from Heaven.* Before one, *the Keepers of the House shall tremble, and the strong Men bow themselves:* Before the other, *the Mountains shall quake, and the Powers of Heaven shall be shaken.* Before one, *we shall rise at the Voice of the Bird:* Before the other, *at the Sound of the Trumpet.* Before one, *the Silver Cord shall be loosed, and the golden Bowl broken, and the Pitcher broken at the Fountain, and the Wheel broken at the Cistern:* Before the other, the Silver Zone of the Ecliptic, and the Golden Globe of the Sun, the heavenly Orbs shall be confounded (the *Wheel within a Wheel*) the *Heavens shall be rolled as a Scroll* of Parchment, and the Earth and *the Elements shall melt with fervent Heat.* In the one, the *Dust shall return to the Earth as it was, and the Spirit to* GOD *that gave it:* At the other, the Dust shall return from the Earth to be as it was, and the Spirit from GOD that gave it.

COME now and let us reason together.

ARE

ARE all theſe the Forerunners and Symptoms of approaching Judgment? then why art thou ſo drowſy, O my careleſs Soul, and why art thou ſo ſecure within me? What ſtrange Lethargy hath ſeized on thee? *Awake thou that ſleepeſt, and* Chriſt *ſhall give thee Light.* The Time of thy Diſſolution is coming, and after Death the Judgment. Retire therefore a While into thyſelf, and commune with thy Heart: Enter thou into thy Cloſet, and ſhut thy Door: Let us examine ourſelves before we come to that ſtrict Examiner: Let us make a Judgment of our Expectation before we come to Judgment. Do we believe a Judgment will come? Then how are we provided againſt that Day? Are our Accounts ready? Art thou able to ſtand in Judgment? Shalt thou be clear when thou art judged? When *Paul reaſoned before* Felix *concerning the Judgment to come*, Felix *trembled*; and becauſe it was an unpleaſant Argument, he put it off to another Time.

THERE is no Doubt but our treacherous Hearts would gladly put off theſe Conſiderations, and defer them to a more convenient Seaſon. Nay, but there is no Time ſo convenient as the preſent, when we are wrought into ſome Apprehenſion of Judgment: If we ſtay 'till our preſent Thoughts are over, we ſhall again be brought to loſe the Apprehenſion, to forget the Importance, of the Judgment; we ſhall come again to hear the Name thereof, and to neglect it as an idle Noiſe, an empty Sound.

LET us therefore not neglect this Opportunity; let us ſearch ourſelves to the Bottom; let us make a Diſcovery of our final Reſolution, and ſecret Reſerves in reference to Judgment. We profeſs openly to believe that *Chriſt* will come with Glory, to judge

judge both the Quick and Dead; What are our inward Thoughts in that Particular? and how are we provided againſt the Day of Judgment?

THERE is a Judgment to come, that Judgment terrible, the Examination ſtrict, the Condemnation inſupportable, and moſt of us utterly unprovided; yet for all this, it is poſſible it may be avoided. All theſe Things are true in Judgments here below, and we ſee the Proof of them at every Aſſize; yet all Offenders are not brought to Judgment, but many Thieves and Murderers eſcape it: It may be thus in the Judgment to come; it is poſſible it may be avoidable.

A MISERABLE Hope, if this be all; for *thou ſhalt be brought to Judgment.*

THAT is the ſecond Propoſition.

AND it contains the Univerſality or Particularity of the Judgment, which you pleaſe: Thou, and every Man; all Sorts of Men, and every Man of every Sort, from him that ſitteth on the Throne, to her that grindeth in the Mill: For *we muſt all appear before the Judgment Seat of* Chriſt. *It is appointed for all Men once to die, and after Death the Judgment.* Death ſhall deliver up our Souls and Bodies to Judgment. The Grave ſhall deliver up her Spoils, and the Bodies of all Men, devoured of Beaſts, conſumed of Fire, ſwallowed by the Sea, ſcattered to the four Winds, *in a Moment, in the Twinkling of an Eye,* ſhall be brought to Judgment.

AND ſhall I here bewail the Infirmity, or inveigh againſt the Negligence of us Men, that ſuffer our-

ſelves

ſelves to be hurried headlong by the Power of our Imaginations, againſt the Strivings of our Conſciences; that ſuffer our Senſes to carry away the Crown from our Underſtanding, and give over ourſelves to the impetuous Stream of our Paſſions: That when we have a full Information, a compleat Judgment, a clear Dictate of Conſcience, we will ſuffer all theſe to be overborne by our Paſſions and Imaginations: That having clear and evident Principles, we can yet doubt of their immediate Conſequences; or whilſt we profeſs an univerſal Truth, never deſcend to Particulars.

WE know there is a vaſt Difference between the Things preſent, and thoſe to come; and yet we form our Thoughts of thoſe, according to the Analogy of theſe, deluding ourſelves with idle and childiſh Imaginations. GOD keeps Silence; we think He is ſuch an one as we: Vengeance is not preſently executed, we ſet our Hearts to do wickedly. We profeſs that all Men muſt die, and come to Judgment; yet we do not really believe that we ourſelves ſhall die, and come to Judgment. This is the Fountain of our Miſery, and the Original of our ſpiritual Miſcarriages: The Diſcovery of the Cauſes, and the Remedy whereof, lies in the Philoſophy concerning human Nature; but the Thing itſelf is of every Day's Obſervation: We may recount it in theſe authentick Examples.

DAVID knew full well what belonged to Murder and Adultery, and what himſelf had done in the Matter of *Uriah*; yet he cried not out that he had ſinned, 'till *Nathan* had charged him, *Thou art the Man.*

AHAB undoubtedly had read the Law of *Moſes*, and knew the Guilt of Murder and Oppreſſion; yet he goes on triumphantly, he kills and takes Poſſeſſion; but when *Elijah* charges him home, *In the Field of* Jezreel *ſhall Dogs lick thy Blood, even thine*; then he cries out, *Haſt thou found me, O mine Enemy?* And having applied Things particularly to himſelf, he *rent his Cloaths, and put on Sackcloth*; he *faſted, and lay in Sackcloth, and went ſoftly.*

ONCE more: It is likely *Belſhazzar* knew, that it was unlawful to ſpoil the Houſe of GOD, to plunder thoſe Things which were dedicated to the LORD, and to debauch in the Bowls of the Temple, and probably he had ſeen the Hand-writing of the Book of GOD to that Purpoſe; yet all this does not reſtrain him: But when the Fingers write upon the Wall, then *his Countenance was changed, and his Thoughts troubled him, the Joints of his Loins were looſed, and his Knees ſmote one againſt another.*

THIS then is the Office of this ſecond Propoſition, it charges us home, it lays down the Univerſal, and it brings it down unto the Particular.

THOU *ſhalt be brought to Judgment.* Thy Judgment is unavoidable.

O BUT then thy Evaſion is croſſed, O ſtupid Soul! Thou art ſpoiled of thy frivolous Ground of Hope: Thou ſhalt ſurely be cited, and thou muſt appear; if thou refuſe to come, thou ſhalt be brought to Judgment. Return then again into thyſelf, and take a Review of thy Condition;

What

What will the Iſſue be of that Judgment to which thou muſt be brought? What Hopes are now remaining that thou ſhalt not be condemned, when the Officers have hauled thee before the Judge, that thou be not delivered to the Executioners?

IF thou art called to Examination, canſt thou elude thy Judge by thy wily Anſwers? or canſt thou baffle or ſuborn the Witneſſes? Canſt thou work off thy Jury not to find the Verdict? or bribe the Judge to favour thee in thy Doom? Canſt thou withdraw Him from the Rigour of Juſtice by the Mediation of thy Friends, or melt Him into Compaſſion by the Loudneſs of thy Cries, the Sadneſs of thy Lamentation? Canſt thou procure a Reverſion or Reprieve of thy Sentence, or appeal from thy Judge unto another? Canſt thou make an Eſcape from thine Executioner? Or, laſtly, Canſt thou ſtoutly endure the Sentence of Condemnation? Theſe are the Hopes of Men here brought to Judgment, and why may not ſome of them be thine? No, thou knoweſt all theſe to be fond Impoſſibilities, Dreams, and Suggeſtions of a childiſh Fancy; if once this Day be over, and that Time come, thy Hopes are barely theſe, that Omniſcience and Wiſdom itſelf may be deluded by Stupidity, that Omnipotence and Power itſelf may be evaded by poor contemptible Infirmity, that Severity and Juſtice itſelf may be perverted by Iniquity. All this is evident by that which follows:

III. GOD *will bring thee to Judgment.*

AND here we are concerned to raiſe our Thoughts, and employ the utmoſt of our Attention, leſt by the Prejudice which our Idleneſs hath brought upon us, *we treaſure up to ourſelves Wrath againſt the*

Day of Judgment. It is true, we daily hear of God, and receive the Names of his Attributes into our Ears, but we paſs over his Name as if he were like to us, and ſeldom beſtow ſo much Labour as to attain to a juſt Notion of thoſe Names. O that the God of Heaven would afford us here ſome Glimpſe of Himſelf; that He would illuſtrate us with ſome Beam of his Majeſty; that He would be pleaſed to viſit every unprovided Soul, and inſinuate into it a full and clear Apprehenſion of this Propoſition, God *will bring thee to Judgment.*

But how ſhall we endure to ſee his Face? *No Man can ſee my Face and live*, Exod. xxxiii. If the *Iſraelites* durſt not hear Him proclaim the Law, how ſhall we endure to hear Him denounce the Judgment? If the Angels vail their Faces, not able to behold his Excellency, how ſhall we be affected with his Terrors? If the Cherubims are oppreſſed with the Sight of his Glory, what ſhall we be with the Senſe of his Fury? If we find ourſelves confounded and ſwallowed up in inextricable Labyrinths, when we ſet ourſelves to conſider his Attributes, his eternal Duration, his unbounded Eſſence, his unconfined Preſence; with what Diſpoſition can we entertain the Terror of his Judgment, the Search of his Omniſcience, the Stroke of his Omnipotence? If the beſt and choiceſt of the Saints of God, have been afraid, and trembled at the Thoughts of Judgment, if they have been ſurprized with Horror and Confuſion at the mere Imagination of that dreadful Voice, *Ariſe, and come to Judgment*, what ſhall the worſt and moſt obdurate Sinners, when they ſhall be ſtripped of this Cloud of Fleſh and Error, and cited before the great Tribunal, to render an Account of their Creation, Preſervation, and Redemption?

WHAT Fear, what Horror, what Agony will poſſeſs thee, O ſinful Soul, when thou ſhalt be brought into a perfect Apprehenſion of thy Judge, and of thyſelf, and He ſhall begin to order out before thee the Things which He hath done; when the whole Trinity ſhall begin to unfold its common Work, and that ſacred Perſon bleſſed for ever, upon whoſe Shoulders the Judgment is laid, ſhall unfold to thee his Peculiar, and thou muſt render a ſevere Account of thy Returns?

WHEN the Myſtery of thy Creation ſhall be unvailed to thee; when thou ſhalt apprehend throughly, what it is to have been fetched out of the dark and barren Shade of an eternal Privation, to be put in a Capacity of Glory; when He ſhall recount to thee the proceedings of his Handy-work, the Method of thy making, the ſeveral Articles and Gradations of his Providence in the Formation of thee: How, at firſt, He *poured thee out like Milk, and crudled thee like Cheeſe*; how He ſpun out thine Arteries and Veins, and *whilſt thou wert yet in thy Blood, He ſaid unto thee, live:* How He guarded thee with Muſcles, and ſtrengthened thee with Sinews, and propt thee with Bones, and covered thee with Skin, furniſhed thee with Organs, endowed them with Senſes, inveſted thee with Reaſon, crowned thee with Freedom, enlightened thee with Principles of Science and Conſcience, bounded thee by his Precepts, encouraged thee by his Promiſes, reſtrained thee by his Threatenings; when he ſhall run over the Benefits of thy daily Preſervation, and rigorouſly examine what thou haſt done for him?

WHEN GOD the Son ſhall diſplay to thee what He hath done and ſuffered for thee, and ſhall ſet before thine Eyes the great Myſtery of thy Redemp-

tion; when He ſhall bring thee to apprehend the Price that He has paid, that Ranſom which thou haſt not regarded; when it will not be in thy Power to paſs over theſe Conſiderations as now thou doſt, but they ſhall be forced into the Center of thy Soul; when thou ſhalt have a clear Sight of the Abaſement of a GOD incarnate; when thou ſhalt know how to be moved at the Sight of a deſpiſed and an abuſed Godhead.

WHEN He ſhall charge thee with the Blueneſs of thoſe Stripes, and the Ghaſtlineſs of thoſe Wounds which thou haſt made; when he ſhall rehearſe to thee the Miſeries of his Death; when He ſhall recount to thee the Woundings of the Taunts and Reproaches, the Smart of the Whips, the Terror of the Agony, which made Him ſweat great Drops of Blood, the Pricks of the Thorns, the Piercing of the Nails, the Launcing of the Spear, and the ineffable Horror of the Dereliction, when He cried out in the Bitterneſs of his Soul, *My* GOD, *my* GOD, *why haſt thou forſaken me?* And when He ſhall call upon thee to anſwer for the Wounds that thou haſt made, to render Him his Blood that thou haſt ſpilt, to account to Him for that Life which thou haſt bereft, to ſhew Him the Fruit of all his Pains and Sufferings, to preſent Him thy Returns for all theſe Benefits and Favours, then tell me what thou wilt anſwer, O ſtupid Soul? How art thou provided to reply?

WILT thou deny that He has done theſe Things for thee? or, Canſt thou ſhew as much for Him? Haſt thou returned Him that Being which He hath given thee, though that come infinitely ſhort indeed? Haſt thou ſacrificed thyſelf for his Benefit, or abaſed thyſelf for his Commodity? What wilt thou plead when thou art called? The Time is coming,

coming, thy Judgment haſtening, thine Account is unavoidable, thy Judge inexorable.

ALAS! what could I have done for Him? What Profit could I have brought Him, if I ſhould have pined away in the Exerciſe of Devotion, and been eaten up with Zeal? If I ſhould have *ſpent my Subſtance in Burnt-offerings, or Calves of a Year old?* If I ſhould have preſented Him *with Thouſands of Rams, or ten thouſand Rivers of Oil?* To what Purpoſe then ſhould I endeavour that which I could not have performed? Why ſhould I trouble myſelf with vain Attempts, and ſpend my Strength about that which I never could accompliſh? Neither, if I be righteous, is He the better; nor, if I be wicked, is He the worſe: *Our Goodneſs extends not to Him: If thou ſinneſt, what doſt thou againſt Him? If thou be righteous, what receiveth He at thine Hand?* Is this then the Evaſion? I need not ſtand to unfold the Diſingenuity, the Madneſs of this Evaſion. However, though theſe Things ſhall be urged upon us, they are not all; theſe offer themſelves in the Conſideration of the Perſon of the Judge, but are not all the Matter of thy Judgment. For,

IV. THOU *ſhalt be brought to Judgment for theſe Things:* There is the Matter of thy Judgment.

V. FOR *All theſe Things:* There is the Extent.

BECAUSE I deſire not to be tedious, we will put theſe two together.

AND now we are deſcended from theſe leſs familiar Conſiderations, to which we were forced to ſtrain our Underſtandings in the Contemplation of our Judge, into the Compaſs of our own Sphere,

to

to the Survey of our own Operations; we are come from the incomprehenſible Ways of GOD, to the Ways of our own Hearts. *Walk in the Ways of thy Heart. But know, that for all theſe Things* GOD *will bring thee to Judgment.* In the Judgment of this Life Men are tried for the Works of their Hands, or the Words of their Mouths; for Theft or Murder, for Slander or Treaſon Men may be brought to Judgment; but Thought is free, he has lived well that has carried his Crimes cloſe, the crafty Politician and the concealed Hypocrite eſcape: There the Caſe is quite contrary, the Judgment takes in primarily the Ways of the Heart, and the Words and Actions as they proceed from them. Wherefore let us withdraw a Space into ourſelves, and endeavour to mete out the Extent of that Propoſition. For all the Ways of the Hearts of Men, GOD will bring them to Judgment.

How would it trouble us to recount and bring to Memory every Thought but of one Day? and how many Diſorders and Irregularities ſhould we find in ſuch a Reflection? How do our Thoughts flote upon our Brains, and we know neither whence they come, nor what becomes of them? When they are broken in upon our Minds we cannot hold them, and when they are gone from us (as it was with *Nebuchadnezzar*'s Dream) it is not in our Power to recover them. How many roving Fancies preſent themſelves unto us in a Moment; and how many ſudden and imperfect Complacencies and Diſtaſtes are raiſed by them? Leave but thyſelf unbound, unfixed (by Hearing, or Reading, or Buſineſs) for an Hour, and then tell me what Suppoſitions, and Conſequences, and Reſolutions thou haſt made? And how thou haſt felt thyſelf to ſtray upon the Borders of Luſt or Envy,

of

of Pride or Anger, of Diſcontent or Melancholy. O that you would but reflect a little upon your Souls, and conſider how many wandring Thoughts have broken in upon your Minds ſince I began to ſpeak of this important Subject. You might ſave me the Labour of further ſpeaking, and raiſe yourſelves to that which I endeavour: I fear you might find among your ſacred Thoughts, a Mixture of others very unſuitable; your envious, your ambitious, your covetous, your idle Thoughts: All theſe are the Matter of our future Judgment; and however they ſlightly paſs us here, they are noted in the Book of GOD; and when that Book ſhall be opened, they will be charged on our Account. *Thou telleſt my Wanderings*, (ſaith the Pſalmiſt) *Are not theſe Things noted in thy Book?* I have already ſaid enough to take up the Conſideration of the Remainder of our Time: But our Hearts being too heavy, and our Ears too dull of hearing to be moved with generals, I muſt crave leave to run over the Heads of ſome Particulars.

THOU muſt give an Account of all Things committed to thee, Inward or Outward, Natural or Spiritual, thy Senſes and thy Underſtanding, thine outward and thine inward Faculties.

IF thou haſt been at a conſtant Covenant with thine Eyes, and haſt never ſuffered them to rove in Diſorder: If thou haſt bowed thine Ears to Diſcipline, and never let them open to vain Entertainments: If thy Taſte hath been moderated by the Neceſſities of Nature, and the Laws of Temperance, and never let looſe according to the Luſt of Riot: If thy Hands have been wholly employed in the Works of GOD, and never been Inſtruments to the Machinations of the Devil: If thy Speech have never uttered any idle Words,

but

but ever *administered Graces to the Hearers:* If thy Feet have only traced the Ways of GOD, and never *stood in the Way of Sinners.*

WHAT hath been the Exercise of thine inward Faculties, thine Apprehensions and thine Appetite? If thy Fancy hath ever been employed in administring Help to thine Understanding, and never afforded Incentives to thy vile Affections: If thy Memory have been taken up with the Things which GOD hath done, and *Christ* hath suffered for thee, and hath afforded no Place to Vanity: What have been the Object, Measure, and End, and Circumstances, of thy Love, Hatred, Desire, Aversion, Delight, Sadness, Hope, Despair, Fear, Boldness, Anger, Jealousy, and Compassion?

How thou hast managed thine Understanding, and improved thy contemplative and active Principles. If thou hast advanced in the Discovery of eternal Truths, or herded with the Beasts that perish: If thou hast cherished the Principles, the Dictates and Reflections of thy Conscience, and never rebelled against them: How thou hast determined the Freedom of thy Will, in thine Election and Consent, Fruition and Use, when Good and Evil, Life and Death have been set before thee.

How thou hast behaved thyself in Spirituals, in Gifts and Graces. If thou hast accepted that which hath been offered, and improved what thou hast accepted, or hid it in a Napkin. In outward Things, how thou hast acquired, and how thou hast managed thine Estate: How thou hast behaved thyself in thy Relations publick and private, in thy Charge, and in thy Duty.—But the Time would fail me to reckon up a considerable Part of the

the Exerciſes and Objects of the Ways of the Hearts of Men: And now all theſe and many more are but the ſimple Elements, and common Heads of our Account.

CONSIDER then, O negligent Soul! if thou couldſt reckon up the Ways of thy Heart, in any one of theſe Kinds; if thou couldſt call to mind but every idle Word whereof thou muſt give an Account, or thy Motions upon every Thing thou haſt heard, and remember in any one of theſe Elements, what thou haſt done, or elſe omitted. Then tell me how wouldſt thou find thyſelf poſſeſſed, and how wouldſt thou be diſpoſed to Judgment? Wouldſt thou deem it needleſs or idle to call it betimes to thy Remembrance? Wouldſt thou drive off thy Thoughts of it to the Time of Sickneſs, to the Hour of Death, and rudely throw thyſelf upon it?—But then try, and examine all theſe together, contemplate a little upon the Mixtures and Combinations of them; theſe will afford us many Millions of Millions of Ways (far exceeding the Varieties of the corporeal Nature, which proceed from the Mixture of fewer Elements) ſo many as will utterly confound our Thoughts to Number. Who can reckon up the Ways of the Hearts of the Children of Men? Who can underſtand his Errors?

AND now, that He that hath the World to uphold, the Planets and Stars to guide, the Courſe of Nature to maintain, ſhould keep a Regiſter of our Impertinencies, and bring to Judgment all the Ways of Men; (the Traces of a Ship in the Sea, of a Serpent upon a Rock) who hath believed our Report? We are apt to believe it cannot be. Surely he ſees not theſe Things: Tuſh, he cares not for them. This is indeed the laſt Reſort

ſort of the treacherous Hearts of Men, the grand Impoſture which reſolves into a Species of Atheiſm and Infidelity. O but then, if I ſhould uſe the Language of the Scriptures, I muſt call thee Fool and Beaſt, to doubt of that which is plain and evident, to diſbelieve that which may be known..

THIS Article concerning the Judgment to come, is not a Problem of Philoſophy to be diſputed this Way and that Way with equal Probability; neither is it only an Article of Faith, but it is a principle of natural Theology. St. *Paul* ſpeaks of the Terror of Judgment under Terms of Certainty, and of a Kind of demonſtrative Evidence; *Knowing the Terror of the* LORD. And here in the Text it is not ſaid, *Think*, or *believe*; but *know that for all theſe Things* GOD *will bring thee to Judgment.*

VI. HE is a Fool that hath ſaid in his Heart there is no GOD, and he that thinks he hath no Underſtanding may well be compared to the Beaſts that *periſh.* And ſo ſure as there is a GOD, and that Man hath an Underſtanding Soul, ſo ſurely it may be known, *That for all theſe Things* GOD *will bring thee to Judgment.* For if there be a GOD, He muſt be infinitely juſt; and if ſo, He muſt render to every one according to their Actions; and if not here, then hereafter; and if ſo, He muſt bring them to Judgment. But He doth it not here: The Ways of Providence ſeem to be promiſcuous, *There is a wicked Man to whom it happens according to the Way of the Righteous, and a righteous Man to whom it happens according to the Way of the Wicked. Dives* receives Pleaſure, *Lazarus* Pain; therefore ſo ſure as there is a GOD, there will be a Judgment.

AGAIN,

AGAIN, If Man have an underſtanding Soul, he muſt have Freedom in his Actions; and if ſo, he deſerves either Good or Evil; and if there be Deſerts, there muſt be Rewards; and if there be Rewards, there muſt be a Judgment. So then, ſo ſure as thou art an underſtanding Creature, ſo ſure there is a Judgment to come.

ONCE more, Reward is anſwerable to Deſert; and Deſert is only in what is free; and what is free in Man is the Ways of his Heart: Wherefore they are to be brought to Judgment, and if any, then all: For no Reaſon can be fancied, why ſome ſhould be brought to Judgment, and others not. Wherefore, if it be ſure that GOD is in Heaven, and that Man hath an underſtanding Soul, then it is alſo ſure that for all theſe Things GOD will bring thee to Judgment, that GOD ſhall bring to Judgment every ſecret Thing.

AND now how ſure and evident are theſe Things? more ſure and more plain, if we will attend, than any other Truths in the World; for there is not any known Truth which doth not evince the Truth of theſe Things. We know a Truth, becauſe we plainly and evidently underſtand the Notions in a Propoſition, or the Deduction of a Propoſition from ſome others; therefore if we know any Truth, we pre-ſuppoſe that we have Souls which underſtand the Notions of Things, and if Souls which underſtand theſe Notions, then to be ſure they are not Bodies, (no Combination of Fire, and Air, and Earth, and Water, no Diſpoſition of Inſenſible Atoms can cauſe the Subject to apprehend and judge, to reaſon and diſcourſe) and if they be no Bodies, then they are not ſubject to Corruption: It is evident therefore that our Souls are under-

ſtanding and immortal, deſerving and capable of future Judgment.

AND as evident it is alſo that there is a ſovereign Power, a GOD that governs and will judge the Earth.

THIS is not a rhetorical Undertaking, but a juſt and meaſured Truth; there is not any thing in the World from whence theſe two may not be plainly evinced, *viz.* a Godhead from the Creature, and thine own Immmortality from a Godhead. The World, which thou ſeeſt, had it a Beginning, or had it not? If it had a Beginning, He is thy GOD that made it; if it had no Beginning, then there are as many Myriads of Years as Minutes of Time, which is infinitely more abſurd to grant, than to ſay, thou haſt as many Hands as Fingers, as many Wholes as Parts.

IF then at any Time we find ourſelves to doubt of theſe Things, it is not becauſe we are the *Beaux Eſprits*, or *Forts Eſprits*; our Doubting proceeds from Dulneſs, and the Want of that Reaſon to which we pretend, the Things are certain in themſelves and evident. *He is not far from any one of us, in whom we live, and move, and have our Being*; and the Light of Nature diſcovered our Immortality not only to Philoſophers, but even to the Heathen Poets, to Him that ſung to us, *we are alſo his Off-ſpring.*

So that now thy Pretences are all taken off, and every Impoſture of the Heart diſcovered.

RETURN then once again into thy Boſom, and take Account of thy Apprehenſions; the Day of the LORD is coming, and ſtealing upon thee as a Thief

Thief in the Night, the Day of Judgment, the great and terrible Day: A Day of Darkneſs and of Gloomineſs, a Day of Whirlwind and Tempeſt, a Day of Anguiſh and Tribulation: Where wilt thou hide thyſelf? O that is impoſſible, *Where ſhall we go then from his Preſence?* ſhall we *call to the Mountains to fall upon us?* How wilt thou appear? O that is intolerable, *for our* GOD *is a conſuming Fire.* What wilt thou do when the Day of Judgment comes, and this may be the Hour, this Minute thou mayeſt be ſmitten and hurried hence to Judgment? Thouſands have fallen beſides us, and ten Thouſands at our Right Hand, and why may not we be the next?

THE Time of our Death cannot be far away, and why may we not reaſonably apprehend the Approach of the general Judgment, either of this World, or at leaſt of this ſinful Nation?

OUR LORD indeed tells us, that *of the Day and Hour of the final* Judgment, *knoweth no Man.* Yet He hath given us the Signs of his Coming: The Apoſtles have left us Characters of the laſt Days, the Prophets have declared the Manner and *Apparatus* of the Coming of the LORD to Judgment.

WE read that when the Diſciples admired the Stones and the Buildings of *Herod*'s Temple at *Jeruſalem*, *Chriſt* told them, *That the Day was coming when there ſhould not be left one Stone upon another:* Upon this the Diſciples aſk Him (privately) three Queſtions. 1. *When ſhall theſe Things be?* 2. *What ſhall be the Sign of thy ſecond Coming?* And, 3. *Of the End of the World?*

As for the preciſe Moment of theſe Things, He denies to tell it them; (nay, He profeſſes, that as

He was the Son of Man he did not know it.) But for the other two He condescends to their Curiosity; He tells them the Signs of his Coming, and of the End of the World, and that they shall be such as these;

YOU *shall hear*, saith He, (*Matth.* xxiv.) *of Wars and Rumours of Wars, Nation rising against Nation, and Kingdom against Kingdom.* There shall be *Traytors* and *false Prophets*, saying, *Lo! here is* Christ, Behold! (a new Messias) *in the Wilderness: Lo! there is* Christ, Behold! *He is in the secret Chambers:* He tells us, that *Iniquity shall abound, and the Love of many shall wax cold*, that *He shall hardly find Faith on the Earth*, as *it was in the Days of* Noah, *they eat, they drank, 'till the Flood came and swept them all away; so shall the Coming of the Son of Man be.*

HE tells us, (*Luke* xxi.) *there shall be Famines and Earthquakes, Pestilence, and fearful Sights, great Signs from Heaven; in the Earth Distress of Nations, great Perplexities, the Sea and the Waves roaring; Mens Hearts failing them for Fear, looking after those Things that are coming upon the Earth.*

CONCERNING the last Days, St. *Paul* tells us, that there shall be *perilous Times*; that on one Hand there shall be a Sort of Men, that shall be *Lovers of themselves, covetous, proud, Boasters, Ranters, and Blasphemers.*

ON the other Hand there shall be a Race of *heady, high-minded Traytors, having a Form of Godliness, creeping into Houses, leading captive silly Women.* They shall *despise Dominion, and speak Evil of*

Dig-

Dignities. Theſe, ſaith St. Jude, *are they that ſeparate themſelves, ſenſual, not having the Spiris.*

ST. *Peter* tells us, that in the laſt Times there ſhould be a looſe, prophane, a bold atheiſtical, gigantick Race of *Scoffers, walking after their own Luſts*, ſaying, *Where is* this GOD of *Judgment?* let Him make Speed and haſten his Work, that we may ſee it. *Where is the Promiſe of his Coming? Since the Fathers fell aſleep all Things continue as they were before.*

AND for the Manner and *Apparatus* of his Coming, *Our* GOD *ſhall come* (ſaith the Pſalmiſt) *and ſhall not keep Silence, there ſhall go before Him a devouring Fire, and a mighty Tempeſt ſhall be ſtirred up round about Him.*

BEHOLD! *the* LORD *will come with Fire*, (ſaith the Prophet) *and with his Chariots like a Whirlwind, to render his Anger with Fury, and his Rebukes with Flames of Fire. The Streams of* Zion *ſhall be turned into Pitch, and the Duſt thereof into Brimſtone; the Earth thereof ſhall be burning Pitch, the Smoke thereof ſhall aſcend Day and Night*, and ſhall *not be quenched.*

THE Kings of the Earth ſhall tremble, the Captains and the Mighty ſhall be horribly afraid, the great Men and the rich Men ſhall hide themſelves, all the Bond Men and all the Freemen ſhall fly to the Rocks of the Mountains. And ſoon after all this, *The Heavens ſhall be riveled as a Scroll, the Earth and the Elements ſhall melt away*; for GOD *ſhall ariſe to judge terribly the Earth.*

HAVE not all theſe Things come upon us, the Men of this Generation? Is it Weakneſs, is it a

vain and ſuperſtitious Scrupuloſity to call theſe Things to our Remembrance? Have we no Reaſon at all to apprehend the Approach of a general Judgment, either upon the World, or upon our ſinful Nation?

Do we not now envy thoſe deſpiſed Souls which have made their Accounts ready? We thought it Madneſs to ſee them pine away with penitential Exerciſes, and macerate themſelves with Mourning. We thought it Folly which they called Conſcience, for which they denyed themſelves the Pleaſures of the World. *We Fools counted their Lives Madneſs, and their latter End to be without Honour.* But the Time is coming *when they* ſhall be *comforted, and we* ſhall be *tormented. Becauſe He hath called and we have refuſed, He hath ſtretched out his Hand, and we have not regarded, He will laugh at our Calamity, and mock when our Fear cometh. When our Deſtruction cometh as a Whirlwind, when Diſtreſs and Anguiſh comes upon us.*

May we not therefore give up ourſelves to our Hearts, and ſurrender our Souls unto Deſpair? So *Iſrael* ſaid; *There is no Hope, we will follow every one the Devices of his Heart:* After twenty, thirty, or forty Years continuance in our Courſes, it is in vain to think of turning from them. Our Arrears are ſo far gone, that there is no Hope to diſcharge them; And why ſhould we trouble ourſelves with the Thoughts of our Account? Nay, that which muſt come, let it come, and what is a few Days Reſpite to Eternity? *Let us eat and drink, for To-morrow we ſhall die.* Let us go forth as at other Times, and ſhake ourſelves, and ſcatter theſe troubleſome Apprehenſions of future Judgment. What if we ſhould drink a little to drive away Melancholy?

Yes!

YES! and fall perhaps, and ſpew, and riſe no more.

NAY, but I beſeech you, ſtay a little, and conſider, conſider *at leaſt in this your Day the Things which belong to your Peace: It is a fearful Thing to fall into the Hands of the Living* GOD: *Who among us can dwell with a devouring Fire? Who among us can dwell with everlaſting Burnings?*

SUCH careleſs and deſperate Reſolutions are the Advantages which the Devil aims at, that he may ſear our Conſciences, and ſeal us up in a final Obduration. But there is another Kind of Advantage, which GOD and our LORD *Chriſt*, and the Holy Spirit, and the Goſpel, aim at, that Advantage which I told you of in the Beginning of my Diſcourſe, That *knowing the Terror of the* LORD, *they may perſuade Men.*

AND now what is it that they would perſuade us? That we will be contented to part with the tormenting Fears of Judgment, that we will condeſcend not to be miſerable to all Eternity: That we will accept of Deliverance from the Wrath to come, that we will not neglect ſo great Salvation, nor trample on the Blood of the everlaſting Covenant.

BEHOLD! GOD calls upon us, *Turn you, turn you at my Reproof, why will you die, O Houſe of* Iſrael? *As I live, ſaith the* LORD, *I deſire not the Death of Sinners.* Our LORD *Chriſt* calls upon us, *Come unto Me all ye that are weary and heavy laden, and I will give you Reſt. In the laſt Day of the Feaſt of Tabernacles, he ſtood and cried, ſaying, If any Man thirſt, let him come unto Me and drink.* The *Spirit* ſays, *Come, and whoever*

ever will, let him come, and take of the Water of Life freely. The Gospel assures us, That God *so loved the World, that He gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting Life.*

Behold! I *set before you Life and Death, Blessing, and Cursing*, and as an unworthy Ambassador in *Christ*'s stead, I *pray you be reconciled to* God, take his *Yoke upon you, his Yoke is easy, and his Burden light*; embrace now the Tender of the Gospel; only repent and believe in the Lord *Jesus*, accept Him for your Saviour and your Lord. Your Prophet to instruct you, your King to govern you, your Priest to save you, and you shall be saved: Saved from the Fears and Horrors of a guilty Conscience, condemned by its own Witness. Saved from the Wrath of God and of the Lamb. You shall meet the Lord with Confidence. We shall be able to stand with Boldness in the Judgment, to *lift up our Heads with Joy, because our Redemption draweth near.*

This is the Way to save our own Souls from perishing, which is the general Design of all our Preaching. And this is the Way to appease the Wrath which is gone out against us, and to preserve our Nation from Destruction, which is the particular and more immediate End of our present Humiliation, whereof I am yet to speak.

The Hand indeed of the Lord hath been heavy upon us, his Wrath hath been kindled, it hath *waxed hot against the Sheep of his Pasture*, and He hath plagued our Nation very sore; his Judgments have been multiplied, his Strokes have been redoubled; and for all this *his Anger is not turned away, but his Hand is stretched out still.*

WARS and Peſtilences, and thoſe other Forerunners of *Chriſt*'s Coming to Judgment have been ſeen and felt amongſt us, and now when theſe have not been able to prevail with us, to awaken a drowſy People, to rouze up a lethargic Nation, to ferment a People ſettled upon their Lees: GOD has made a new Thing in the Midſt of us, He hath wrought a Work in our Days, which makes the Ears of all that hear it to tingle. A Work not to be parallel'd perhaps in all the Circumſtances ſince the Creation of the World.

How *hath the* LORD *covered the Daughter of our* Zion *with a Cloud in his Anger, and hath caſt down from Heaven to Earth the Beauty of* Iſrael, *and remembered not his Footſtool in the Day of Anger? He hath ſwallowed up the Habitation of his People, He hath taken away his Tabernacles, and deſtroyed his Places of Aſſemblies; the Ramparts and the Walls lament and languiſh, her Gates are ſunk to the Ground, her Bars are deſtroyed.*

WHO can expreſs the Terror of this Judgment, the unexpected Eruption, the ſudden Increaſe, the irreſiſtible Force, the remorſeleſs Rage, The inſatiable Voracity of this fiery Judgment? the preſent Sufferings, the laſting Miſeries of private Perſons are inexpreſſible; the publick Damage, the dangerous Conſequences (it may be) unconceivable.

WHAT Thing ſhall I liken to thee, O Daughter of my People? Whereunto ſhall I compare the Day of thy Viſitation? To the Deſtruction of *Jeruſalem!* to the great and terrible Day of Judgment?

O THE

O THE Terrors and Affrightments, the Shrieks and Lamentations, the Agonies, the Confuſions of that Day! They that were on the Houſe-Top, durſt not ſtay to take any Thing out of their Houſes; nor he that was in the Field return back to take his Cloaths; they that were in the City betook themſelves to the Fields and Mountains, where they beheld their flaming Habitations, where they trembled to behold the Abomination of Deſolation raging in the holy Places.

How were the wiſe Men amazed, and the ſtrong Men terrified? Deſpair ſeized them, Counſel and Strength fled away from them, there was no Help in them, they preſently gave all for loſt; they ſtood affrighted at a Diſtance gazing at the dreadful Spectacle: Vain they thought it to contend, it looked ſo like the Coming of the Son of Man.

THE Breath of the LORD kindled the Fire, *He rode upon the Cherub, He came flying upon the Wings of the Wind.* He made *the Winds his Meſſengers*, and the *Flames of Fire his Miniſters:* He *brought the Winds out of his Treaſure*, and (to point the Flame directly upon the Bulk and Body of the City) *through his Power He brought in the South-Eaſt Wind:* As *a Thief in the Night*, as *Pains upon a Woman in Travail*, as *the Lightning that cometh from the Eaſt and paſſeth to the Weſt*, ſo came this flaming Judgment; and ſo ſhall the Coming of the Son of Man be. I cannot endure to dilate this Argument; Sorrow and Anguiſh are in the Conſideration of it: *Animus meminiſſe horret luctuq; refugit.* Great is the Judgment, and there is Reaſon for us to fear that it may be portending and ſymptomatical.

YET

YET who can tell, but GOD may have Mercy upon us, but He may yet ſave us from Deſtruction? though our Breach be great as the Sea, yet it is not irreparable; though our Wounds be deep and gaping, they are not deſperate or uncurable; hitherto we may ſay with the Apoſtle, We are *chaſtned, but not killed; afflicted, but not in Deſpair.*

THE Signs and Symptoms of an approaching final Judgment are not ſo peremptory that we ſhould deſpair. GOD's final Judgments have hitherto been accompanied with Signs of Mercy, and this is a plain Caſe, that He is not fond of our Deſtruction, and that He had rather that we ſhould live: *He doth not afflict willingly, nor grieve the Children of Men.* He ſtands pauſing and heſitating, as He did once before, *O* Ephraim, *how ſhall I give thee up?* How ſhall I give thee up, O *England?*

WHAT mean elſe thoſe Alternations, and thoſe Mixtures, and Combinations of wonderful Judgments, and of wonderful Deliverances and Mercies which our Ears have heard, and our Eyes have ſeen?

WE *have heard with our Ears, and our Fathers have told us what wonderful Deliverances He wrought in their Time of old.*

WE have ſeen Viciſſitudes great and prodigious, Mixtures and Combinations, marvellous in our Eyes, horrible Deſtructions and wonderful Reſtitutions, ſucceeding one another, raging Plagues at Home, and ſignal Victories Abroad.

GOD

God hath filled us with Bitterneſs, and covered us with Aſhes: But it *is his Mercy that we are not conſumed, becauſe his Compaſſions fail not.* If the Arm of his Juſtice and Severity hath been made bare, that it might be ſeen of all the People, He hath not left his Mercy without Witneſs. If his Judgment hath been great and terrible, in that which is conſumed, his Mercy is wonderful and miraculous in that which is preſerved. *Except the* Lord *had left us a Remnant*, (and viſibly interpoſed to do it) we ſhould not have had this Place wherein we are to humble ourſelves before Him. *We ſhould have been as* Sodom, *and we ſhould have been like unto* Gomorrah.

It was He that in *the Midſt of Judgment remembred Mercy*; when the flaming Vengeance was in its Height, when in the Opinion of all Men it had arrived at the State of Irreſiſtibility, and when every Man's Heart failed him, when the Hopes of all Men were ſunk into Deſpair; He checked the domineering Vengeance, He put up the flaming Sword, He controuled the Streaming Waves of Fire, and ſaid, *thus far ſhall ye come and no farther.*

In a wonderful Manner He preſerved the Goods and Perſons of the poor Inhabitants of the City.

He reſtrained the Rage of our Enemies, that cried concerning our *Jeruſalem, Down with it, Down with it, Aha! ſo would we have it.*

He ſuffered not a foreign Enemy to land, nor our domeſtick Foes to make Head in our Confuſions.

He

HE was a Wall of Fire about the Perſons of our Gracious Sovereign and his Royal Highneſs, and of thoſe noble Perſons who adventured boldly and ſtrenuouſly, and indefatigably laboured the publick Preſervation.

HE hath given ſignal Preſervations and Victories to our Fleets Abroad, He hath reſtored our Generals, and our Fleet in Health and Safety.

HE hath given us Plenty of all Things neceſſary for the Life of Man.

IN one great Word, to ſum up great and various Mercies, He hath upheld our Religion and Government in Peace; and for an Earneſt of his further Preſervation, He hath given us this ſeaſonable Opportunity with Health and Safety in this Place to attend the publick Service, to adviſe and aſſiſt in this arduous Juncture of Affairs.

ARDUOUS and difficult indeed it is, to reſtore our City and defend our Country, to reſtore the Houſes of GOD, and publick Buildings, to re-edify ten Thouſand private Habitations; to ſuſtain the Poor and Needy; to preſerve the Rights and Properties of Men; to find ſuch a Temper of Juſtice and Equity, *that there be no Decay, no juſt Complaining in our Streets.* To uphold the Traffick of the Nation, and to keep it in Order and Security, free from private Robberies and publick Inſurrections; and therefore in order to all thoſe Ends, to uphold our Religion in the zealous and effectual Exerciſe. And all this while to make Proviſion againſt our dangerous and cruel Enemies, *Gebal and Ammon and Amalek*, the *French*, *Dutch*, and the *Dane*, who have conſpired to our Deſtruction.

THESE Things are arduous, but not insuperable; difficult, but not to be despaired of.

CONCERNING *Jerusalem* burned and laid waste by the *Assyrians*, *Daniel* foretold, that the *Streets and the Walls thereof should be rebuilded even in troublous Times*; and when the Time came that they were re-edified, we read in *Nehemiah*, that the Labourers in one Hand held the Trowel, and the other held a Weapon; one Half of the People laboured in the Work, and the other Half held the Spears and the Shields, because of their cruel Enemies on every Side.

IF GOD shall be pleased to give us a Spirit of Understanding, and *teach our Senators Wisdom*; if He shall pour out a publick Spirit upon our Councils, a Spirit of Tenderness and Compassion, of Justice and Equity, Temperance and Frugality, Fortitude and Magnanimity; if all Orders and Degrees amongst us, Civil, Military, and Ecclesiastical, shall take to themselves the Spirits of Christians and of Men.

IF our Councils and Endeavours shall be answerable to the Benignity, to the Fervour and strenuous Industry of our gracious Sovereign, and to the Alacrity and Magnanimity of our couragious and generous Countrymen; then (speaking humanly, and abstracting from our Deservings) we need not greatly fear, but we may yet subdue the Pride and Insolence of our barbarous Enemies; we may yet behold our City rising out of its Ashes in greater Splendour than we have seen it heretofore.

WHEREFORE arise, and gird yourselves, O ye Princes; ye Nobles, ye Rulers of our *Israel*! Consult,

ſult, conſider, and give Sentence. *Men, Brethren, and Fathers*, let us ariſe and labour; let us up and be doing, *be ſtrong and of good Courage*, and the good Hand of our GOD ſhall be upon you; He ſhall give you the Honour to be Defenders of your Country, He ſhall make you *Repairers of the Breaches, Reſtorers of our City to dwell in.*

YET I cannot, I may not forbear to put you in Remembrance of this own Thing; *Except the* LORD *build the City, their Labour is but loſt that build it.* It is not our Wiſdom or Induſtry, much leſs our Confidence, that will do it, unleſs GOD be for us; neither will GOD be for us, unleſs we turn from the Evil of our Ways: Except we repent, we have Reaſon to fear, that what we have ſeen hitherto, will be no more than the Beginning of our Sorrows. The Prophet *Iſaiah* tells us, *That the* LORD *ſent a Word unto* Jacob, *and it lighted on* Iſrael; *and all the People ſhall know that ſay in the Pride of their Hearts, the Bricks are fallen, but we will build with hewn Stones; the Sycamores are down, but we will change them into Cedars. Therefore the* LORD *will ſet up their Adverſaries, and join their Enemies together, the* Syrians *before, and the* Philiſtines *behind, and they ſhall devour* Iſrael *with open Mouth; becauſe this People turneth not to Him that ſmiteth them.*

WHEREFORE *turn you, turn you every one from the Evil of his Ways. Let us ſearch our Hearts, and try our Ways, and turn to Him that hath ſmitten us. Turn unto Him with all our Hearts, with faſting and with weeping, and mourning; He hath ſmitten us, and He will heal us, becauſe his Compaſſions fail not. Come and let us reaſon together, ſaith* GOD, *though your Sins were as Scarlet, they ſhall be white as Snow.*

THERE is yet a Way open to take away the Terror of our particular Judgment, and to prevent a final Judgment from falling upon the Nation. We are yet in the Land of Hope, and Space is given for Repentance, the Door of Mercy is not yet ſhut upon us, nor the Ears of our Judge ſealed againſt us.

O that Men would therefore praiſe the LORD *for his Goodneſs, and declare the Wonders that He hath done for the Children of Men! that hath not dealt with us after our Sins, nor rewarded us according to our Iniquities*; that hath not cut us off in the midſt of our Sins, nor in the Height of our Impenitencies ſnatched us away to Judgment; that hath not dealt with us as with the Apoſtate Angels, and with thouſands of our Brethren, who were better and more righteous than we.

LET us once more then return into ourſelves, Let us conſider our Condition, let us view over and ballance the Grounds of our Hopes, and the Reaſons of our Fears: Let us take an exact Account of our whole Eſtate and Intereſt in Reference to all our Concernments, National and Perſonal, Temporal and Eternal. Let us deliberate and adviſe what is to be done, and what is to be avoided.

DID I ſay deliberate? Whether we ſhall ſave our Souls from utter Darkneſs and everlaſting Burning? Whether we ſhall ſave the Nation from final Ruin and Deſolation? —— Nay, rather,

LET *us break off our Sins by Repentance, and our Iniquities by ſhewing Mercy to the Poor.*

LET

LET us make ourſelves *Friends of the Mammon of Unrighteouſneſs, that when we fail, we may be received into everlaſting Habitations.*

LET us *lend unto the* LORD, that we may have *Treaſure in Heaven, where neither Moth nor Ruſt doth corrupt, nor Thieves break thro' and ſteal.*

LET us faſt *the Faſt that the* LORD *hath choſen; looſe the Bands of Wickedneſs, feed the hungry, cloath the naked; he that hath two Coats, let him give to him that hath none; and he that hath Meat let him do likewiſe.*

SUCH an Occaſion ſcarce happens in many hundreds of Years; and for Motives to Charity, they are all comprized in that great Argument of the Judgment to come.

WHEN the Son of Man ſhall come to Judgment, *and ſhall ſit upon the Throne of his Glory:* When *all Nations ſhall be gathered before Him,* and He *ſhall ſet the Sheep on his Right Hand, and the Goats on his Left:* This ſhall be the Mark of their Diſcrimination;

HE ſhall *ſay to thoſe on his Right Hand, I was hungry, and ye fed Me; thirſty, and ye gave Me Drink; naked, and ye cloathed Me; ſick and in Priſon, and ye viſited Me; Come ye bleſſed of my Father, receive the Kingdom prepared for you.*

AND He *ſhall ſay unto them on the Left Hand, I was hungry, and ye fed me not; thirſty, and ye gave me no Drink,* Wherefore *go ye curſed into everlaſting Fire, prepared for the Devil and his Angels.*

THE Way is ſhort and compendious to ſave all our Intereſts. *What doth the* LORD *require of us but to do juſtly, to love Mercy, to walk humbly with our* GOD? *Let us be merciful therefore as our heavenly Father is merciful,* and *let us humble ourſelves under the Almighty Hand of* GOD, as we pretend to do this Day. Let us betake ourſelves afore-hand to our Judge, and pour out our Complaints before Him. *Let us confeſs our Wickedneſs, and be ſorry for our Sins.* Let us lay hold on the Feet of our Bleſſed Redeemer, and give Him no Reſt 'till He hath ſealed our Pardon. Let us bathe with our Tears the Wounds we have made. Let us cry mightily to the Throne of Grace. Let us wreſtle and ſtrive with our Redeemer, and not let *Him go until He bleſs us.* Until He open our Eyes to ſee the Dangers we are in, and through his Mercy ſhew us a Way to eſcape them. 'Till He quicken us to Reſolutions of Amendment, and carry us ſtrongly through theſe Reſolutions. Until He heal our Backſlidings, and make up our Breaches: Until He ſave our Souls from Death, and our Nation from Deſtruction.

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To fix us in theſe Reſolutions, to make them abide upon us all our Days, let us remember what hath been ſpoken, and let us frequently meditate upon that ſarcaſtical Conceſſion of the Text,

REJOICE *O young Man in thy Youth, and let thy Heart chear thee in the Days of thy Youth; walk in the Ways of thy Heart, and the Sight of thy Eyes: But know, that for all theſe Things* GOD *will bring thee to Judgment.*

AN

AN

EXPOSITION

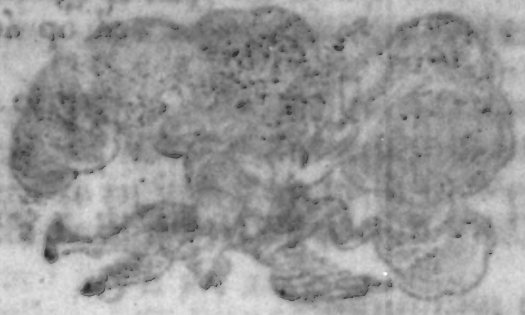
OF THE

Church-Catechiſm.

Extracted from Bp. *KENN.*



AN



BRITISH MUSEUM

AN EXPOSITION OF THE Church-Catechism.

QUESTION.

WHAT *is your Name?*

ANSWER.

N. or *M.*

Q. Why do you answer by that Name rather than by your Sirname?

A. BECAUSE it is my Christian Name, and puts me in mind both of the Happiness and Duty of a Christian.

Q. WHERE do you learn the Happiness, and the Duty of a Christian?

A. THE

A. THE next Answer teaches me the Happiness, and all the rest of the Catechism, the Duty of a Christian.

Q. WHO *gave you this Name?*

A. MY *Godfathers and Godmothers in my Baptism, wherein I was made a Member of* Christ, *the Child of* GOD, *and an Inheritor of the Kingdom of Heaven.*

Q. SHEW me from hence the Happiness of a Christian.

A. THE Happiness of a Christian is altogether unutterable; he is one who has *Christ* for his Head, GOD for his Father, and Heaven, with all its Joys and Glories, which are all eternal, for his Inheritance.

Q. SHEW me, on the contrary, the Condition of one that is not a Christian.

A. THE Misery of such an one is altogether insupportable. He has *Christ* for his Enemy, the Devil for his Father, and Hell, with all its Miseries, and Torments, and Despair, which are all eternal, for his Doom.

Q. WHICH of these Conditions do you chuse?

A. I ADORE the Goodness of GOD, *who has set before me Life and Death, Blessing and Cursing,* Deut. xxx. 19. and in great Compassion to my Soul, has bid me *chuse Life*, and with all my Heart I chuse Life, even Life eternal.

Q. ARE there not many in the World that chuse Death?

A. IT is too visible there are; such is the extreme Madness and Folly of obstinate Sinners, that they chuse the Service of the Devil before the Service

vice of GOD, and Hell before Heaven; the Damnation of ſuch Men is wholly from themſelves, *Ezek.* xxxiii. 11. *Hoſ.* xiii. 9. and having choſen Death, even Death eternal, it is moſt juſt with GOD to give them their Choice.

Q. BLESSED be GOD who has given you Grace to make a right Choice. Tell me what you muſt do to obtain that which you have choſen, Life eternal?

A. ALL that I am to do is reduced to one Word only, and that is *Love*. This is the firſt and the great Command, which comprehends all others: If I truly love GOD, I ſhall live beloved by GOD, to all Eternity.

Q. TELL me wherein the Love of GOD doth conſiſt.

A. THE Love of GOD is a Grace rather to be felt than defined, ſo that I can do no more than rudely deſcribe it; It is the general Inclination and Tendency of the whole Man, of all his Heart, and Soul, and Strength, of all his Powers and Affections, and of the utmoſt Strength of them all to GOD, as his only, and perfect, and infinite Good.

Q. Is this Love of GOD taught in the Catechiſm?

A. THE Catechiſm having in the Entrance of it preſented to our Choice the Happineſs of a Chriſtian, does throughout all the remaining Parts of it, inſtruct us in the Duties of a Chriſtian, all ſumm'd up in the Love of GOD, which is here moſt methodically taught.

Q. IN what Method does the Catechiſm teach the Love of GOD?

A. IN

A. In a Method so excellent and natural, that if by God's Help I can but faithfully observe it, I shall not fail of the Love of God.

Q. Explain this Method to me.

A. It teaches me how the Love of God is produced, how practised, and how preserved.

Q. Shew me more distinctly in what Parts of the Catechism each of these Particulars is couch'd.

A. If I seriously desire the Love of God, I must first expel all contrary Loves out of my Heart by Faith. This is taught in the Vow of Baptism and in the Creed.

When Divine Love is once produced, my next Care is to put it in Practice; and that is, by bringing forth the Fruits of Love, which are all contained in the Ten Commandments.

When the Love of God is produced in my Heart, and is set on Work, my last Concern is to preserve and ensure, and quicken it; it is preserved by Prayer, the Pattern of which is the Lord's Prayer; it is insured to us by the Sacraments, which are the Pledges of Love; and more particularly it is quickened by the holy Eucharist, which is the Feast of Love: So that the plain Order of the Catechism teaches me the Rise, the Progress, and the Perfection of Divine Love, which God of his great Mercy give me Grace to follow.

Q. You are to begin with the Vow you made at your Baptism; Tell me,

What *did your Godfathers and Godmothers then for you?*

A. They *did promise and vow three Things in my Name.*

First,

Firſt, THAT *I ſhould renounce the Devil and all his Works, the Pomps and Vanities of this wicked World, and all the ſinful Luſts of the Fleſh.*

Secondly, THAT *I ſhould believe all the Articles of the Chriſtian Faith.*

AND, *Thirdly,* THAT *I ſhould keep* GOD's *holy Will and Commandments, and walk in the ſame all the Days of my Life.*

Q. DOST *thou not think thou art bound to believe and to do as they have promiſed for thee?*

A. YES, *verily; and by* GOD's *Help ſo I will, and I heartily thank our heavenly Father, that He hath called me to this State of Salvation, thro'* Jeſus Chriſt *our Saviour: And I pray unto* GOD *to give me his Grace, that I may continue in the ſame unto my Life's End.*

Q. THE Promiſes of Faith and Obedience, which you made in your Baptiſm, will be mentioned in their proper Places, when you come to the Creed, and to the Commandments; that which now lies before you is to ſhew how your Renunciation is preparatory to the Love of GOD.

A. As all particular Graces are but the Love of GOD, varied by different Inſtances and Relations, ſo all particular Sins are nothing but the Love of one Creature or other, in Competition with, or Oppoſition to, the Love of GOD: Now all the Creatures on which we ſet our Love, are reducible to theſe three, the Devil, the World, and the Fleſh; and my Heart muſt be emptied of theſe impure Loves, before it is capable of entertaining the pure Love of GOD.

Q. If you are conſcious to yourſelf, that you have entertained theſe impure Loves, and have vio-

lated your baptismal Vow, and have in your Heart renounced GOD, instead of renouncing his Enemies, what must you do to recover that Favour of GOD, and to be delivered from the Wrath to come?

A. I MUST throughly repent of all the Breaches of my Vow, and seriously renew it.

Q. EXPRESS your Repentance for breaking it.

A. I express it thus:

O LORD GOD, with Shame, and Sorrow, and Confusion of Face, I acknowledge thy infinite Goodness to me, my infinite Vileness and Ingratitude to Thee!

THOU, LORD, infinitely good and gracious, wast pleased out of thy own free Mercy, first to love me, to excite me to love again; Glory be to Thee.

THOU, LORD, didst vouchsafe, of a miserable Sinner, to make me a Member of my Saviour, thy own Child, and an Heir of Heaven; Glory be to Thee.

I, INFINITELY wicked and unworthy, have despised, and rejected, and forfeited all the inestimable Blessings, to which I was entitled by my Baptism; LORD, have Mercy upon me.

WO is me, Wretch that I am, I have cut myself off by my Sins, from being a true *Member of Christ*'s mystical Body, and from all the gracious Influences I might have derived from my Union to Him; LORD, have Mercy upon me.

WO is me, Wretch that I am, I have by my numerous Provocations, lost that holy Spirit of Adoption,

Adoption, whereby I might become thy *Child*, O GOD, and call thee Father, and am become a Child of Wrath; LORD, have Mercy upon me.

Wo is me, Wretch that I am, I have, by my own wilful Impiety, diſclaimed my being an *Inheritor of the Kingdom of Heaven*, and am become an Heir to the Kingdom of Darkneſs; LORD, have Mercy upon me.

Wo is me, I have eaſily yielded to the Temptations of *Satan*, and have wrought the *Works of* my Father, the *Devil*; LORD, have Mercy upon me.

Wo is me, I have greedily coveted and purſued the *Pomps and Vanity* of this wicked Word; LORD, have Mercy upon me.

Wo is me, I have often indulged the ſinful *Luſts of the Fleſh*; LORD, have Mercy upon me.

Wo is me, I have loved all Things which Thou LORD hateſt, and am myſelf become odious in thy Sight; LORD, have Mercy upon me.

Wo is me, I have neither believed in Thee, O my GOD, nor obeyed Thee, nor loved Thee, as I ought, and as I ſolemnly vowed I would; LORD, have Mercy upon me.

O LORD GOD moſt gracious and reconcilable, pity and pardon me.

I lament, O LORD GOD, my deteſtable Impiety, for having ſo long, and ſo often, and ſo obſtinately offended Thee.

O FATHER of Mercy, I bewail and abhor my Unworthiness, and the Hardness of my Heart, that has *despised the Riches of thy Goodness, and Forbearance, and Long-suffering, which should have led me to Repentance*, Rom. ii. 4.

O LORD GOD, whatever thou denyest me, deny me not *a broken and a contrite Heart*, Psal. li. 17.

O that my Head were Waters, and my Eyes Fountains of Tears, Jer. ix. 1. that I might weep much and *love much*, Luke vii. 47. having much to be forgiven.

LORD, hear me, help me, save me, for thy own gracious Promise-sake, for thy own tender Mercies-sake, for the Merits and Sufferings of *Jesus* thy Beloved, in whom Thou hast made Penitents accepted. *Amen, Amen.*

Q. HAVING repented of the Violations of your Baptismal Vow, shew me how you will renew it.

A. I SHALL do it after this Manner:

I HAVE sinned, O LORD GOD, I have sinned, and done Evil in thy Sight, but I repent, I turn to Thee.

I CONFESS and forsake my Wickedness, *and am sorry for my Sins.*

IT grieves me, O most amiable Goodness, it grieves me that ever I offended Thee.

WITH all my Heart, O my GOD, do I now renew the sacred Vow, which, alas! I have so often violated.

O LORD,

O LORD GOD, I do, for the future, *renounce the Devil*, that Arch-Rebel againſt Thee, with all his apoſtate Angels.

I RENOUNCE all his Worſhip, all his impious Suggeſtions, Deluſions and Temptations, and all the Ways of conſulting him which ungodly Men have taken, *Acts* xix. 19.

I RENOUNCE all his Works, all thoſe Sins of the Spirit, all Pride, and Malice, and Envy; all Treachery and Lying, Revenge and Cruelty; all tempting others to Sin, Hatred to Holineſs and Apoſtaſy.

I UTTERLY renounce, O GOD, *the Pomps and Vanity of this wicked World*; all covetous Deſires of Honour, Riches and Pleaſure; all ſinful Exceſſes in Things lawful.

I RENOUNCE, LORD, all evil Cuſtoms, all evil Companions, all that is vain or wicked in the World, all that Friendſhip with the World which is Enmity with Thee, all Things that may alienate my Heart from Thee.

I RENOUNCE, O LORD GOD, all worldly Comforts and Poſſeſſions; all my natural Relations, and my own Life, whenever they ſtand in Competition with my Duty to Thee.

I UTTERLY renounce, O LORD GOD, *all the ſinful Luſts of the Fleſh*, all the inordinate Deſires of my own corrupt Nature, of my own *carnal Mind, which is Enmity with* Thee.

I RENOUNCE, LORD, all *fleſhly Luſts which war againſt* Thee, and againſt my own *Soul*, all Sloth

and Idleness, and Intemperance, and Lasciviousness; all *Filthiness of Flesh and Spirit*, which render us unclean in thy Sight.

O LORD GOD, I utterly renounce all Things that any way displease Thee; from them all let it be thy good Pleasure to deliver me.

I KNOW, LORD, that Sin is the utmost Abomination to thy Purity, the most audacious Outrage to thy adorable Majesty, and therefore I utterly renounce and abhor it.

I KNOW, LORD, that Sin exposes us to all the Vials of thy Wrath, and to Vengeance eternal; I know it sets the Sinner at the extremest Distance and Opposition to Thee, and therefore I utterly renounce and abhor it.

I KNOW, LORD, I cannot love Thee, but I must hate Evil, and therefore I renounce and detest it.

TURN Thou me, O LORD GOD, and so I shall be turned.

TURN, O LORD, the whole Strain of my Affections, from sensual Love to the Love of Thee.

O my GOD, let thy heavenly Love be the constant Bias of my Soul; O may it be the natural Spring and Weight of my Heart, that it may always move towards Thee.

THY Love, O my GOD, shall hereafter be the sole Rule and Guide of my Life; I will love Thee, and love whatever Thou lovest, and hate whatever Thou hatest; I will believe all the Articles of the Christian Faith, and I will keep thy holy Will and Com-

Commandments, and walk in the ſame all the Days of my Life.

ALL this, O my GOD, I own myſelf bound to believe and do; and though of myſelf I am impotent to all Good, yet by thy Help I will perform it; and I heartily thank Thee, O heavenly Father, who, out of mere Compaſſion to my Soul, haſt called me to this State of Salvation, through *Jeſus Chriſt* our LORD.

GLORY be to Thee, O LORD, who haſt indulged me this Opportunity of Repentance; Glory be to Thee who haſt wrought in me this Will, to renew my Baptiſmal Vow.

O my GOD, I humbly, I earneſtly pray unto Thee to give me continual Supplies of thy Grace, that I may continue in thy Love unto my Life's End, that being faithful to Death I may receive the Crown of Life.

O LORD GOD, I have ſworn, and I will perform it, that I will keep thy righteous Judgments.

MY Heart longs for Thee: Enter, O my GOD; poſſeſs it with thy gracious Preſence, and fill it with thy Love.

LORD, for thy tender Mercies-ſake, reſtore me to Favour; to all the Graces and Privileges of my Baptiſm, of which I have been ſpoiled by my Sins.

LORD, make me a living Member of the Church, the myſtical Body of thy Son.

O my

O my GOD, unite me inseparably to *Christ* my Head, and from thence let his gracious Influences be ever streaming into my Soul.

FATHER, *I have sinned against Heaven, and in thy Sight, and am no more worthy to be called thy Son:* But I return with the Prodigal; O let thy paternal Bowels yearn on me, and graciously receive me.

LORD, send thy *Spirit of Adoption* into my Heart, to instil true filial Affections, that I may again be owned by Thee for thy Child, and call Thee Father, and share in the Blessings of thy Children, and at last become an Inheritor of the Kingdom of Heaven.

O HEAVENLY Father, accept my imperfect Repentance, compassionate my Infirmities, forgive my Wickedness, purify my Uncleanness, strengthen my Weakness, fix my Unstableness, and let thy Love ever rule in my Heart, through the Merits, and Sufferings, and Love of the Son of thy Love, in whom Thou art always well pleased.

Q. *Rehearse the Articles of your Belief.*

A. I. *I believe in* GOD *the Father Almighty, Maker of Heaven and Earth.*

II. *And in* Jesus Christ *his only Son our* LORD,

III. *Who was conceived by the* HOLY GHOST, *born of the Virgin* Mary.

IV. *Suffered under* Pontius Pilate, *was crucified, dead and buried. He descended into Hell.*

V. *The third Day he rose again from the Dead.*

VI. *He ascended into Heaven, and sitteth at the Right-hand of* GOD *the Father Almighty;*

VII. *From*

VII. *From thence He ſhall come to judge the Quick and the Dead.*

VIII. *I believe in the* Holy Ghoſt.

IX. *The holy Catholick Church, the Communion of Saints.*

X. *The Forgiveneſs of Sins.*

XI. *The Reſurrection of the Body:*

XII. *And the Life everlaſting.* Amen.

Q. *What doſt thou chiefly learn in theſe Articles of thy Belief?*

A. Firſt, *I learn to believe in* God *the Father, who hath made me and all the World.*

Secondly, *In* God *the Son, who hath redeemed me, and all Mankind.*

Thirdly. *In* God *the Holy Ghoſt, who ſanctifieth me, and all the elect People of* God.

Q. What is the Method of the Creed?

A. The Creed teaches me to believe in God, and to believe his Church.

Q. How in God?

A. It teaches me to believe in God, with reſpect to his Unity, and then to the Trinity of Perſons in that Unity, Father, Son, and Holy Ghost.

Q. How does it teach you to believe the Church?

A. It teaches me to believe the Church with regard to its different States, either militant below, or triumphant above.

Q. How are the Articles of the Creed Motives of Love?

A. Every

A. EVERY Article includes a Bleſſing as well as a Myſtery, and is as proper to excite our Love, as to engage our Faith.

Q. GIVE me ſuch a Paraphraſe on the Creed, that throughout the whole, your *Faith may work by Love.*

A. I SHALL do it to the beſt of my Power.

I believe.] MY LORD and my GOD, with a full, free, and firm Aſſent, I believe all the Articles of my Creed, becauſe Thou haſt revealed them; I know thou art infallible Truth, and canſt not, Thou art infinite Love, and wilt not deceive me: Glory be to Thee.

WITH all my Heart, O my GOD, do I love and praiſe Thee, who art ſo infinitely amiable in thyſelf, and ſo full of Love to us, that all I can know, or believe of Thee, excites me to love Thee.

LORD, daily increaſe my Faith; make it active and fruitful, that I may believe and love Thee as entirely as becomes one entirely devoted to Thee.

In GOD.] I believe, O my GOD, that Thou art *One*, Deut. iv. 35. and that *there is no other* GOD *beſides Thee*, Iſa. xliv. 6. xlv. 5, 6. Thou art that one infinite and independent Being, that one only true GOD, whom all Men, and all Angels are to adore.

O LORD GOD, help me to love and to praiſe Thee with God-like Affections, and a ſuitable Devotion.

I BELIEVE, O my GOD, that in the Unity of thy Godhead, there is a Trinity of Perſons, I believe

lieve in Thee, O Father, Son, and Holy Ghoſt, in whoſe Name I was baptized, *Mat.* xxviii. 19. to whoſe Service I am devoted: All Glory be to Thee.

I BELIEVE, I admire, I love, I praiſe, I adore Thee, O moſt bleſſed and glorious Trinity, GOD the Father, GOD the Son, and GOD the Holy Ghoſt, for being the joint Authors of our Salvation: All Glory be to Thee.

O SACRED, and dreadful, and myſterious Trinity, though I cannot conceive Thee, yet let me daily experiment thy Goodneſs; *Let thy Grace, O* LORD Jeſus, *let thy Love, O* GOD *the Father, let thy Communications, O Holy Spirit, be ever with me.*

The Father.] I BELIEVE, and love, and praiſe Thee, O my GOD, the firſt Perſon in the moſt adorable Trinity; the Fountain of the Godhead; the eternal Father of thy co-eternal Son, *John* i. 18. v. 18. Jeſus my Saviour.

GLORY be to Thee, O GOD the Father, *for ſo loving the World, as to give thy only begotten Son to redeem us.*

GLORY be to Thee, O Heavenly Father, for firſt loving us, and giving the deareſt Thing Thou hadſt for us; O help me to love again, and to think nothing too dear for Thee.

Almighty.] I BELIEVE, O my GOD, that Thou art a Spirit, moſt pure and holy, and infinite in all Perfections, in Power, and Knowledge, and Goodneſs; that Thou art eternal, immutable, and omnipreſent; all Love, all Glory be to Thee.

I BE-

I BELIEVE, O LORD, that Thou art moſt wiſe and juſt, moſt happy and glorious, and All-ſufficient; moſt gracious and merciful, and tender, and benign; and liberal, and beneficent; all Love, all Glory be to Thee.

I BELIEVE thy divine Nature, O my GOD, to be in all Reſpects amiable, to be Amiableneſs itſelf, to be *Love* (1 *John* iv. 8, 16.) itſelf; and therefore I love, I admire, I praiſe, and fear, and adore Thee.

THOU, LORD, art my Hope, my Truſt, my Life, my Joy, my Glory, my GOD, my All, my Love.

Maker of Heaven and Earth.] I BELIEVE that Thou, O Father Almighty, didſt create Heaven and Earth, the whole World, and all Things in it, viſible and inviſible, out of nothing, and by thy Word only, *Gen.* i. 1. *Heb.* xi. 3. *Pſal.* xxxiii. 6. All Glory be to Thee.

I BELIEVE, O Thou great Creator, that thy divine Love made Thee communicate Being to thy Creatures; that Thou loveſt all Things, and hateſt nothing Thou haſt made: Glory be to Thee.

I BELIEVE, O GOD, that Thou art the ſole LORD, and Proprietor of all Things Thou haſt made; that all Things neceſſarily depend on Thee; that it is in Thee only *we live, and move, and have our Being*, Acts xvii. 28. All Love, all Glory be to Thee.

I BELIEVE, O thou communicative Goodneſs, that Thou doſt preſerve, and ſuſtain, and protect, and bleſs all Things Thou haſt made, ſuitably to the

the Natures Thou haſt given them: All Love, all Glory be to Thee.

I BELIEVE, O mighty Wiſdom, that Thou doſt ſweetly order and govern, and diſpoſe all Things, *Pſ.* civ. 24. even the moſt minute, *Matt.* vi. 26, 28. x. 30. even the very Sins of Men, *Gen.* l. 20. to conſpire in thy Glory; O do Thou conduct my whole Life, ſteer every Motion of my Soul towards the great End of our Creation; to love, and to glorify Thee.

I BELIEVE, O LORD, that thy Love was more illuſtrious in the Creation of Man, than in all the Reſt of the viſible World; Thou wert pleaſed to make him in thine own Image, *Gen.* i. 26. and after thine own Likeneſs: All Love, all Glory be to Thee.

THOU, LORD, didſt make Man for Thyſelf, and all Things viſible for Man; Thou deſignedſt all Creatures for his Uſe, *Pſal.* viii. and didſt ſubject them to his Dominion; the very Angels Thou didſt charge to keep him in all his Ways: All Love, all Glory be to Thee.

THY Works, O LORD, are wonderful and amiable; I love, and admire, and praiſe thy univerſal Providence over the whole World; the perpetual Flux of thy Goodneſs on every Creature: All Glory be to Thee.

I LOVE and praiſe Thee, O my GOD, for all the particular Vouchſafements of thy Love to me, for all thy Deliverances and Bleſſings, either to my Body or to my Soul, known or unknown; for all that I do not remember, or did not conſider: All Love, all Glory be to Thee.

THE longer I live, O my GOD, the more Reason I have to love Thee, becauſe every Day ſupplies me with freſh Experiments of thy manifold Love to me; and therefore all Love, all Glory be to Thee.

And in Jeſus.] I BELIEVE in Thee, O *Jeſus*, and I rejoice in that dear Name, which is ſo full and expreſſive of thy Love.

THOU art *Jeſus* our Saviour, becauſe Thou cameſt into the World on Purpoſe to *ſave us from our Sins:* All Love, all Glory be to Thee.

O BE Thou ever *Jeſus* to me; let me feel the kind Force of that ſweet Name, in which I and all Sinners read our Danger, and our Deliverance, our Guilt, and our Salvation.

O JESU! He well deſerves to be *accurſed that does not love Thee:* Who, LORD, can ever hope to ſhare in thy Salvation, who does not love Thee his Saviour?

Chriſt.] I BELIEVE, O merciful *Jeſus*, that Thou art *Chriſt*, the true *Meſſias*, the anointed of the LORD, the promiſed *Seed, which was to bruiſe the Serpents Head*, long expected by the Fathers, *Luke* ii. 25. foretold by the Prophets, *Acts* x. 43. repreſented by Types, which were all fulfilled in Thee, O Thou *the Deſire of all Nations*: All Love, all Glory be to Thee.

I BELIEVE that Thou, O *Jeſus*, wert anointed with the Holy Spirit, *Acts* x. 38. that all his Gifts and Graces were poured out, like a ſweet Ointment on thy Soul, *without Meaſure*; Thou art altoge-

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ther Lovely, O *Chriſt*, and *of thy Fulneſs we all receive*: All Love, all Glory be to Thee.

I BELIEVE, O Thou Anointed of GOD, that as Kings, 1 *Sam.* xv. 1, and Prieſts, *Lev.* iv. 3, 5, 16. and Prophets, 1 *Kings* xix. 16. were heretofore anointed with material Oil; ſo by thy heavenly Anointing, *Matt.* iii. 16. Thou waſt conſecrated to be our Prophet, our King, and our Prieſt, and in all thoſe Offices, to manifeſt thy Love to us; and therefore all Love, all Glory be to Thee.

GLORY be to Thee, O *Chriſt*, our Prophet, who didſt teach, and reveal, and interpret thy Father's Will, and all ſaving Truth to the World.

GLORY be to Thee, O *Chriſt*, our King, *Luke* i. 33, 69, 71. who doſt give Laws to thy People, doſt govern and protect us, and haſt ſubdued all our ghoſtly Enemies.

GLORY be to Thee, O *Chriſt*, our Prieſt, who doſt bleſs us, who didſt offer thyſelf a Sacrifice, and doſt ſtill *make Interceſſion for us*.

OUR Redemption, our Illumination, our Support is wholly from thy Love, O Thou anointed of GOD: All Love, all Glory be to Thee.

His only Son.] I BELIEVE that Thou, O moſt adorable *Jeſus*, art the Son of GOD by ineffable Generation; Thou didſt from Eternity derive thy Godhead from the Father; *Thou art the Brightneſs of his Glory, and the expreſs Image of his Perſon*: All Love, all Glory be to Thee.

THOU, O bleſſed *Jeſu*, art the *only* Son of GOD, the *only begotten Son, full of Grace and Truth*; Thou

art the only *beloved Son, in whom thy Father is well pleased*; 'tis only in Thee, and for Thee, that Sinners have Hope; and therefore all Love, all Glory be to Thee.

THOU art *equal* to thy Father, O *Jesu*, in Amiableness and in Love to us, and art equally to be loved by us; and therefore all Love and Praise be to the Father *that eternally begat*, and to the Son *eternally begotten*.

Our LORD.] I BELIEVE, O Thou eternal Son of the Father, that Thou art the *great* and *true* GOD, 1 *John* v. 20. JEHOVAH *our Righteousness*, Jer. xxiii. 6. GOD *above all blessed for ever*, Rom. ix. 5. All Glory be to Thee.

I BELIEVE, O LORD *Jesus*, that Thou didst make, *John* i. 3. and *dost sustain all Things by thy Power*, Heb. i. 3, 10. and that Thou art to be *honoured by Men*, and by *Angels*, as thy Father is honoured, *Heb.* i. 6. *Phil.* ii. 10. *John* v. 23. All Love, all Glory be to Thee.

I BELIEVE, O Thou *King of Kings, and* LORD *of Lords*, that Thou art the LORD, and the Author of the new Creation, *Eph.* i. 21, 22. ii. 10. as well as of the old, that Thou art more peculiarly LORD of us Sinners by Purchase; 1 *Cor.* vi. 20. O that I, and all that own thy Dominion, may for ever love, and revere, and obey so powerful and gracious a LORD!

Who was conceived by the Holy Ghost.] I BELIEVE, O most condescending Majesty, that when Thou didst stoop so low, as to assume our frail Nature, *the* Holy Ghost *came on thy sacred Mother, and that the Power of the Highest did overshadow her*, and

and that ſhe did conceive, and lodge Thee in her Womb, who filleſt Heaven and Earth; and therefore all Love, all Glory be to Thee.

Born of the Virgin Mary.] I BELIEVE, O moſt adorable Humility, that Thou waſt at laſt born into the World, that Thou, having only GOD for thy Father, and *Mary*, a pure Virgin, for thy Mother, whom *all Generations do call Bleſſed*, both thy Conception and Birth were perfectly immaculate, that being without Sin Thyſelf, Thou mighteſt be a fit Sacrifice to atone for us Sinners, who being born of unclean Parents, were all by Nature unclean, and therefore all Love, all Glory be to Thee, O immaculate *Lamb of* GOD, *who takeſt away the Sins of the World.*

I BELIEVE, O bleſſed Saviour, that the two Natures of GOD, and of Man, were in Thee ſo myſteriouſly united, without either Change, or Confuſion, that they made in Thee but one Perſon, but *one Mediator*, 1 Tim. ii. 5. *one* LORD, Eph. iv. 5. Thou, O eternal Word, didſt *become Fleſh*, and didſt *dwell among us*, on Purpoſe to ſave us; and therefore all Love, all Glory be to Thee.

Suffered.] I BELIEVE, O adorable Love, that thy whole Life was made up of Sufferings, and that for ſinful Men, and in particular for me; O let me never ceaſe to adore and love Thee.

IT was for us Sinners, O tendereſt Love, that in thy very Infancy thou waſt circumciſed, and deſigned by *Herod* for Slaughter, and forced to fly into *Egypt*, and therefore I praiſe and love Thee.

IT was for us Sinners that Thou, O afflicted Love, wert all thy Life-long, *a Man of Sorrows*,

and acquainted with Grief; that Thou wast persecuted and reviled, *despised and rejected*, and hadst *not where to lay thy Head*; and therefore I am bound to praise and love Thee.

It was for us Sinners, that Thou, O compassionate Love, when Thou tookest on Thee our Nature, *wast touched with a Feeling of our Infirmities, and wast in all Points tempted like as we are, yet without Sin*, that Thou mightest the more affectionately pity the Weak, and succour the Tempted; and therefore I praise and love Thee.

It was for us Sinners, that Thou, O beneficent Love, didst *go about doing Good*, preaching Repentance, publishing the glad Tidings of Salvation, sending thy Disciples, confirming thy heavenly Doctrine by many glorious Miracles, and illustrating it by a God-like Example; all thy Life is full of Love and Pity to us Sinners, which constrain us to praise and love Thee.

O, how amiable are all thy Graces, O fill my Heart with thy Love, and transform me into thy Likeness, that I may all my Life-long imitate thy perfect Obedience, unspotted Holiness, universal Charity, uninterrupted Devotion, Contempt of the World, Heavenly-mindedness, ardent Zeal for thy Father's Glory, and unbounded Love, and that for the Sake of that dearest Love, which inclined Thee to become incarnate for me.

Under Pontius Pilate.] I believe, O my Lord, and my God, that though thou didst suffer all thy Life long, yet thy greatest Sufferings were under the *Roman* Governor of *Judea*, *Pontius Pilate*: I believe all those mighty Sufferings, but am as little able to express the Greatness of them, as I am

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the Greatneſs of thy Love which moved Thee to ſuffer: All I can do is to love and praiſe Thee.

How great were thy Sufferings, when the very Apprehenſion of them made thy *Soul very heavy, exceeding ſorrowful, even to Death*, made Thee *offer up Prayers, with ſtrong Crying and Tears*, that if it were *thy Father's Will the Cup might paſs from Thee*, threw Thee into an *Agony and bloody Sweat*, inſomuch that there was an Angel ſent from Heaven on Purpoſe to *ſtrengthen Thee!* O thou agonizing Love, impreſs on my Heart ſo tender a Senſe of thy Sufferings for me, that I may agonize with Thee, that I may feel thy Sorrows, that though I cannot ſweat Blood like Thee, I may diſſolve into Tears for Thee, that I may love and ſuffer with Thee throughout every Part of thy Paſſion.

O SUFFERING *Jeſus*, when my Meditations follow Thee from the Garden to Mount *Calvary*; I grieve and I love all the Way.

I GRIEVE, and I love, when I ſee Thee, O incarnate GOD, who couldſt command more than twelve Legions of Angels for thy Reſcue; out of Love to Sinners, and in particular to me, one of the vileſt of all, humbling thyſelf to be apprehended, and bound by the rude Soldiers, as a Malefactor.

I GRIEVE, and I love, when I ſee Thee, O gracious LORD, for my Sake, betray'd by the treacherous Kiſs of *Judas*, deny'd by *Peter*, and forſaken of all thy Diſciples.

I GRIEVE, and I love, when I ſee Thee, O ſpotleſs Innocence, out of love to me, dragg'd to

Annas

Annas and *Caiaphas*, when I see Thee accused by false Witnesses, arraign'd and condemn'd.

I GRIEVE, and I love, when I see Thee, O Divine Majesty, out of love to me, spit upon, and blindfolded, and buffeted, and mocked, *sent to* Pilate, then to *Herod*, who with his Men of War set Thee in a white Robe of Mockery, and sent Thee again to *Pilate*.

I GRIEVE, and I love, O injur'd Goodness, when I see Thee, though declar'd innocent by the Traytor *Judas*, though declared innocent by *Pilate* himself, the Judge to whom thine Enemies appeal'd, yet worried to Death by the Clamours of the Rabble, that cried out, *Crucify, Crucify*; when I see *Barrabbas* a Traytor and a Murtherer preferred before Thee.

I GRIEVE, and I love, when I see Thee, O Lover of Souls, for my Sake given up into the Hands of Soldiers, to be stript naked, and tied to a Pillar, and scourg'd; to see *the Plowers plowing on thy Back, and making long Furrows*.

I GRIEVE, and I love, O King of Heaven, when I see Thee out of Love to me, humbling thyself to be array'd in *Purple, with a Reed in thy Hand*, when I see Thee *crown'd with Thorns*, to multiply thy Torments; when I see Thee mock'd by barbarous Wretches, with *hail King of the* Jews.

I GRIEVE, and I love, when I see Thee, O LORD GOD, whom the Angels worship, *spit upon* again, and buffeted, and for my Sake made the Scorn, and Sport, of thy insolent and insulting Enemies; and though still declared innocent by

Pilate

Pilate, yet ſurrender'd to the unrelenting Cruelty of the Multitude, *to be crucified.*

My Lord, my God, with all my Heart, I love and adore thy infinite Love to Sinners; with all my Heart, I lament and deteſt the Hatred and Outrage of Sinners to Thee.

Was Crucified.] I grieve, and I love, O ſorrowful *Jeſus*, when I ſee Thee for my Sake oppreſs'd with the Weight of thy own Croſs, till thy tender Body, quite ſpent with Sufferings, ſank under it.

I grieve, and I love, O thou great Martyr of Love, when for my Sake I ſee thy Virgin Body ſtript naked, thy Hands and thy Feet nail'd to the Croſs; when I ſee Thee *crucified between two Thieves*, and *numbred with the Tranſgreſſors*, *when I ſee Gall given Thee to eat, and Vinegar to drink.*

I grieve, and I love, when I ſee Thee, O incarnate Deity hanging on the Croſs, and for my Sake, by thy own People, in the Height of thy Anguiſh, derided, reproached and blaſphemed, with *wagging of their Heads*, mock'd by the Soldiers, and by the impenitent Thief.

I grieve, and I love, when I ſee Thee, O God, bleſſed for ever, O Fountain of all Bleſſing, hang bleeding on the Croſs, and made *a Curſe for me*; How does my Indignation ſwell againſt the Injuſtice, and Ingratitude, and Inhumanity of the *Jews*, who could thus cruelly treat ſo unreproachable an Innocence, ſo compaſſionate a Saviour!

Alas, alas, it was the Sinner, O Love incarnate, rather than the *Jew*, that betray'd, and derided,

rided, and blaſphemed, and tortured, and crucified Thee; the Sins of laps'd Mankind, (*Iſa.* liii. vi.) and particularly my Sins, they were thy Tormentors; and therefore from my Heart I bewail, deteſt, and abjure them.

My Lord, and my God, inſtill penitential Love into my Soul, that I may grieve for my Sins, which grieved Thee, that I may love Thee for ſuffering for us Sinners, who occaſioned all thy Griefs: O may I always love Thee, O may I never grieve Thee more!

Dead.] I grieve, and I love, O bleeding Love, when I ſee Thee on the Croſs, quite ſpent with Pain and Anguiſh; when I ſee Thee in thy dying Pangs, *commending thy Spirit into the Hands of thy heavenly Father, bowing thy Head, and giving up the Ghoſt.* Thou, O Lord of Life, didſt for us Sinners humble thyſelf to Death, even to the Death of the Croſs, a Death of utmoſt Shame, and of Torment inſupportable; all Love, all Glory be to Thee.

Was ever any Sorrow, O crucified Lord, like that Sorrow my Sins created Thee!

Was ever any Love, O outrag'd Mercy, like that Love Thou didſt ſhew in dying for Sinners!

All the Frame of Nature, O dying Saviour, fell into Convulſions at the Crucifixion of their great Creator; the *Sun was darkened, the Veil of the Temple was rent from the Top to the Bottom, the Earth quaked, the Rocks clave aſunder, the Bodies of dead Saints roſe out of their Graves*, inſomuch that *the Centurion* and infidel Soldiers acknowledged Thee to be *the Son of* God; Thou waſt lovely, and glo-

glorious, and adorable in thy loweſt Humiliation; all Love, all Praiſe be to Thee.

THY bodily Sufferings, O Almighty Love, were intolerable, but yet thy inward were far greater.

I GRIEVE, I love, when I hear Thee on the Croſs crying out, *My* GOD, *my* GOD, *why haſt thou forſaken Me.* (Mat. xxvii. 46.) Ah! ſinful Wretch that I am! how infinite and unconceiveable were the inward Agonies Thou didſt undergo for us Sinners, when Thou didſt tread the *Wine-preſs* of thy Father's Wrath alone; when it pleaſed thy own beloved Father *to bruiſe Thee, and to put Thee to Grief,* when the *Iniquities* of the whole World were *laid on Thee,* and my numerous Sins increaſed thy Load, and heightned thy Torment, when thy own Deity withdrew all Conſolation from Thee, when GOD, offended by our Sins, did *afflict Thee in the Day of his fierce Anger?* (*Lam.* i. 12.) no Sufferings, no Love, was ever like unto thine for me; no Grief, no Love, but thy own, ſhould exceed mine for Thee.

FOR whom, O unutterable Goodneſs, didſt Thou ſuffer the extreme Bitterneſs of Sorrow, but for the vileſt of all thy Creatures, ſinful Man, and for me, one of the worſt of Sinners? and therefore I praiſe and love Thee.

FOR what End didſt Thou ſuffer, but to ſave Sinners from all Things that were deſtructive, the Curſe of the Law, (*Gal.* iii. 13.) the Terrors of Death (*Heb.* ii. 14, 15.) the Tyranny of Sin, (*Rom.* vi. 14.) the Powers of Darkneſs, and Torments Eternal, (1 *Theſſ.* i. 10.) to purchaſe for us all Things conducive to our Happineſs. (*Eph.* i. 7.

1. 7. *Heb.* ix. 12, 15.) Pardon and Grace, Consolation and Acceptance, and the everlasting Glories of the Kingdom of Heaven; and therefore I praise and love Thee.

OUT of what Motive didst Thou suffer but out of thy own preventing Love, free Mercy, and pure Compassion, and therefore I praise and love Thee.

WHEN no other Sacrifice could atone, O thou beloved Son of GOD, and reconcile Divine Justice and Mercy together, but the Sacrifice of GOD incarnate, who as Man, was to die, and to suffer in our Stead, as GOD, was to merit and make Satisfaction for our Sins; 'twas then that Thou, O GOD the Son, didst become Man, the very meanest of Men, didst *take upon Thee the Form of a Servant*, and didst on the Cross shew us the Mystery and Miracle of Love, GOD crucified for Sinners, and Sinners redeemed by the Blood of GOD.

O GOD incarnate by what Names shall I adore Thee, all are too scanty to express Thee; Love only, nothing but Love will reach Thee, Thou art Love, (1 *John* iv. 8.) O *Jesu*, Thou art all Love, soften, sweeten, refine, love me into all Love like Thee!

BY the Love of thy Cross, O *Jesu*, I *live*, in that I will only *glory*, that above all Things will I study, that before all Things will I value; by the Love of thy Cross I will take up my Cross daily, and follow Thee; I will persecute and torment, and crucify my sinful Affections, which persecuted, tormented and crucify'd Thee; and if thy Love calls me to it, I will suffer on the Cross for Thee, as Thou hast done for me.

How

How amiable were thy Graces amidſt all thy Sufferings, O thou afflicted *Jeſu*; I admire, and I love thy profound Humility, unwearied Patience, Lamb-like Meekneſs, immaculate Innocence, invincible Courage, abſolute Reſignation, compaſſionate Love of Souls, and perfect Love to thy Enemies. O my Love, I cannot love Thee, but I muſt deſire above all Things to be like my Beloved; O give me Grace to tread in thy *Steps*, and conform me to thy Image, that the more I grow like Thee, the more I may love Thee, and the more I may be loved by Thee.

AND *Buried, He deſcended into Hell.*] I believe, O crucified LORD, that Thou waſt really dead, and that there was a Separation of thy Body and Soul: That *thy Side* was mortally wounded, and *pierced with a Spear* on the Croſs, and thy ſacred Body was buried, to aſſure us of thy Death; All Love, all Glory be to Thee.

I BELIEVE, O wounded Love, that thy Soul in the State of Separation, did deſcend into the Place of Spirits.

GLORY be to Thee, O thou great Champion of Love, who didſt for our Sakes ſingly encounter all our ghoſtly Enemies, who didſt Thyſelf *taſte of Death*, that Thou mighteſt take away the *Sting of Death*, who didſt wreſtle with *Principalities and Powers*, and all the Force of Hell, that we might ſhare in thy Victory; for which wonderful Salvation I will always praiſe and love Thee.

THE *third Day He roſe again from the Dead.*] I believe, O Almighty Love, that according to the Types and Prophecies which went before of Thee, and according to thy own infallible Predictions,

Thou didſt by thy own Power riſe from the Dead the third Day; All Love, all Glory be to Thee.

GLORY be to Thee, who didſt lie ſo long in the Grave to convince all the World Thou wert dead; and didſt riſe ſo ſoon that Thou mighteſt not ſee Corruption: All Love, all Glory be to Thee.

HE *aſcended into Heaven.*] I believe, O victorious Love, that Thou, after thy Conqueſt over Death and Hell, didſt aſcend in Triumph to Heaven, that Thou mighteſt prepare *Manſions* for us, and from thence, as Conqueror, beſtow the Gifts of thy Conqueſt on us, and above all, the Gift of thy Holy Spirit; that Thou mighteſt enter into the Holy of Holies, as our great High-Prieſt, to preſent to thy Father the ſweet-ſmelling Sacrifice, the ſole Propitiation for Sinners; and therefore all Love, all Glory be to Thee.

GLORY be to Thee, O *Jeſu*, who didſt leave the World and aſcend to Heaven about the 33d Year of thy Age, to teach us in the Prime of our Years to deſpiſe the World, when we are beſt able to enjoy it, and to reſerve our full Vigour for Heaven and for thy Love.

O Thou whom my Soul loveth, ſince Thou haſt left the World, what was there ever in it worthy of our Love! O let all my Affections aſcend after Thee, and never return to the Earth more; for *whom have I in Heaven but Thee? And there is none upon Earth that I deſire in Compariſon of Thee.*

AND *ſitteth at the Right Hand of* GOD *the Father Almighty.*] I believe, O triumphant LORD, that Thou

Thou now ſitteſt in full and peaceable Poſſeſſion of Bliſs, and at the Right Hand of GOD; that thy human Nature is exalted to the moſt honourable Place in Heaven, where Thou now ſitteſt on thy Throne of Glory, ador'd by Angels, and interceeding for Sinners; and therefore all Love, all Glory be to Thee.

GLORY be to Thee, O Love enthron'd; thy Reſurrection, Aſcenſion, and Ceſſion, are all ſignal Inſtances of thy Love, and Earneſts of our future Felicity, the entire Purchaſe of thy Love: All our Hopes of Heaven, our Reſurrection, Aſcenſion, and Glorification depend on, and are derived from thine, and are all the Trophies of thy Love to us; and therefore I will ever praiſe and love Thee.

From thence He ſhall come to judge the Quick and the Dead.] I BELIEVE, O glorified Love, that from thy Throne at GOD's Right Hand, where Thou now ſitteſt, Thou wilt come again to judge the World, attended with thy holy Angels.

I BELIEVE, O Thou adorable Judge, that all Mankind ſhall be ſummon'd before thy awful Tribunal. All the *Dead*, who ſhall be wak'd out of their Graves when the Angel ſhall blow the laſt Trump, and all that are then *Quick*, and alive, ſhall appear before Thee.

I BELIEVE, LORD, that I and all the World ſhall give a ſtrict Account of all our Thoughts and Words, and Actions; that the Books will be then opened, that out of thoſe dreadful Regiſters we ſhall be judged; that *Satan* and our own Conſciences will be our Accuſers. O let the laſt Trump be ever ſounding in my Ears, that I may ever be mindful of my great Accounts, and that I may

neither ſpeak, nor do, nor think any Thing that may wound my own Conſcience, or make me tremble at the awful Day.

I KNOW, O Thou adorable Judge, that Love only ſhall then endure that terrible Teſt, that Love only ſhall be acquitted, that Love only ſhall be eternally bleſt; and therefore I will ever praiſe and love Thee.

GLORY be to Thee, O Thou beloved Son of GOD, to whom *the Father has committed all Judgment.*

How can they that love Thee, O *Jeſu*, ever deſpond, when at laſt they ſhall have Love for their Judge, Love that hath felt and will compaſſionate all their Infirmities; and therefore all Love, all Glory be to Thee.

I believe in the Holy Ghoſt.] I BELIEVE in Thee, O Thou Spirit of GOD, the third Perſon in the moſt adorable Trinity; I believe, O bleſſed Spirit, that Thou art the LORD, that Thou art GOD, eternal, omniſcient, a Perſon diſtinct from both the Father and the Son, eternally proceeding from both, and equally ſent by both, and Joint-Author with both of our Salvation; and therefore all Love, all Glory, be to Thee.

I BELIEVE, O bleſſed Spirit, that Thou art Holy, eſſentially Holy, in reſpect of thy Divine Nature, and being eſſentially Holy, art infinitely amiable; and therefore all Love, all Glory be to Thee.

I BELIEVE, O bleſſed Spirit, that thou art the Author of all internal Holineſs, and all internal

and

and ſanctifying Grace, that Thou art the Principle of all ſpiritual Life in us; and therefore all Love, all Glory be to Thee.

GLORY be to Thee, O Love Incarnate, for ſending the Spirit in thy ſtead, and for promiſing it to our Prayers.

GLORY be to Thee, O Spirit of Love, for *ſhedding the Love of* GOD *abroad in our Hearts*, for filling all that love Thee with Joy and Conſolation; all Love, all Glory be to Thee.

O THOU bleſſed Spirit the Comforter, purify my Soul, and infuſe thy Love into it, and conſecrate it to be thy Temple, and fix thy Throne immoveable there, and ſet all my Affections on Fire, that my Heart may be a continual Sacrifice of Love offer'd up to Thee, and the Flame may be ever aſpiring towards Thee.

The Holy Catholick Church.] I BELIEVE, O bleſſed and adorable Mediator, that the Church is a Society of Perſons, founded by thy Love to Sinners, united into one Body, of which Thou art the Head, initiated by Baptiſm, nouriſh'd by the Euchariſh, govern'd by Paſtors commiſſion'd by Thee, profeſſing the Doctrine taught by Thee, and deliver'd to the Saints, and devoted to praiſe and love Thee.

I BELIEVE, O holy *Jeſus*, that thy Church is holy like Thee its Author; holy by the original Deſign of its Inſtitution, holy by baptiſmal Dedication, holy in all its Adminiſtrations which tend to produce Holineſs; and tho' there be a Mixture of Good and Bad in it, yet it has always many

real Saints in it; and therefore all Love, all Glory be to Thee.

I BELIEVE, LORD, this Church to be Catholick, or Universal, made up of all particular Churches; I believe it to be Catholick in respect of Time, comprehending all Ages to the World's End; Catholick in respect of all Places, out of which Believers are to be gathered; Catholick in respect of all Saving Faith, of which this Creed contains the Substance, which shall in it always be taught; Catholick in respect of all Graces, which shall in it be practised; and Catholick in respect of that War it is to wage against all its ghostly Enemies, for which it is called Militant: O preserve me always a true Member of thy Catholick Church, that I may always inseparably adhere to Thee, that I may always devoutly praise and love Thee.

GLORY be to Thee, O LORD my GOD, who hast made me a Member of the particular Church of *England*, whose Faith and Worship are Holy, and Catholick, and Apostolick, and free from the Extremes of Irreverence or Superstition; and which I firmly believe to be a sound Part of thy Church Universal, and which teaches me Charity to those who dissent from me; and therefore all Love, all Glory be to Thee.

O MY GOD, give me Grace to continue stedfast in her Bosom, to improve all those Helps to Piety, all those Means of Grace, all those Incentives of Love, Thou hast mercifully indulged me in her Communion, that I may with primitive Affections praise and love Thee.

The Communion of Saints.] I believe, O King of Saints, that among the Saints on Earth, there is a mutual Catholick Participation of all good Things, which is the immediate Effect of Catholick Love.

I BELIEVE, O Thou GOD of Love, that all the Saints on Earth ought to communicate one with another, in evangelical Worſhip, and the ſame Holy Sacraments, in the ſame Divine and Apoſtolical Faith, in all Offices of corporal and ſpiritual Charity, in Delight in each others Salvation, and in tender Sympathy as Members of one and the ſame Body. O GOD of Peace, reſtore in thy good Time this Catholick Communion, that with one Heart and one Mouth we may all praiſe and love Thee.

O MY GOD, amidſt the deplorable Diviſions of thy Church, let me never widen its Breaches, but give me Chatholick Charity to all that are baptized in thy Name, and Catholick Communion with all Chriſtians in Deſire. O deliver me from the Sins and Errors, from the Schiſms and Hereſies of the Age. Give me Grace to pray daily for the Peace of thy Church, and earneſtly to ſeek it, and to excite all I can to praiſe and love Thee.

I BELIEVE the Saints here below, have Communion with thy Saints above, that they pray for us, while we celebrate their Memories, congratulate their Bliſs, give Thee Thanks for their Labours of Love, and imitate their Examples, for which all Love, all Glory be to Thee.

I BELIEVE thy Saints here on Earth, have Communion with holy Angels above; that they are *miniſtring Spirits, ſent forth to miniſter for the Heirs*

of

of Salvation; and we give Thanks to Thee for their Protection, and emulate their inceſſant Praiſes and ready Obedience; for which all Love, all Glory be to Thee.

I BELIVEE, O my LORD, that the Saints in this Life have Communion with the three Perſons in the moſt adorable Trinity; in the benign Influences of Love, in which all three conſpire; for which all Love, all Glory be to Thee, O Father, Son, and Holy Ghoſt, World without End.

GLORY be to Thee for all the Graces and Bleſſings in which the Saints communicate, for breathing thy Love into thy myſtical Body, as the Soul that informs it, that all that believe in Thee may love one another, and all join in loving Thee.

The Forgiveneſs of Sins.] I BELIEVE, O my GOD, that none can forgive Sins but Thou alone, and that in thy Church Forgiveneſs is always to be had; and for ſo ineſtimable a Bleſſing, all Love, all Glory be to Thee.

I BELIEVE, O Thou Lover of Souls, that without true Repentance we cannot hope for Pardon; that it is out of thy mere Mercy, O heavenly Father, and for the Merits and Paſſion of thy crucified Son, that Thou doſt accept our imperfect Repentance, and art pleas'd to forgive us; and therefore all Love, all Glory be to Thee.

GLORY be to Thee, O moſt adorable Trinity, for thy infinite Love in our Forgiveneſs: Glory be to Thee, O Father forgiving, O Son propitiating, O Holy Ghoſt purifying; I miſerable Sinner, praiſe and love that moſt ſweet, tender, and amiable Mercy, that delights in forgiving Sinners.

The

The Reſurrection of the Body.

I BELIEVE, O victorious *Jeſu*, that by the Virtue of thy Reſurrection all the Dead ſhall riſe, Bad as well as Good; all Love, all Glory be to Thee, by whom Death is ſwallowed up in Victory.

I BELIEVE, O Almighty *Jeſu*, that by thy Power all ſhall riſe with the ſame Bodies they had on Earth; that Thou wilt recollect their ſcattered Duſt into the ſame Form again, that our Souls ſhall be reunited to our Bodies, that we ſhall be judged both in Body and Soul, for the Sins committed by both; that the Bodies of the Wicked ſhall be fitted for Torment, and the Bodies of the Saints made glorified Bodies, immortal and incorruptible, fitted for Heaven, and eternally to love and enjoy Thee; for which glorious Vouchſafement I will always praiſe and love Thee.

And the Life everlaſting.] I BELIEVE, O great Judge of Heaven and Earth, that after all the Quick and Dead have appeared before thy Judgment-ſeat, then the juſt Sentence ſhall paſs, and be executed to all Eternity, joyful to thoſe that love Thee; and therefore all Love, all Glory be to Thee.

I BELIEVE, O righteous *Jeſu*, that the Wicked ſhall be ſet on thy Left-Hand, and be damn'd to Hell, to be tormented with everlaſting and unconceivable Anguiſh and Deſpair, by the Devil and his Angels, and their own Conſcience, both in Soul and Body, in the Lake of Fire and Brimſtone, from which there never can be any Redemption: O juſt Reward of thoſe that do not love Thee.

O MERCIFUL *Jeſu*, how deſirous art Thou that we ſhould be happy in loving Thee, when Thou haſt created Hell on Purpoſe to deter us from hating Thee, and Heaven to compel us to love Thee; and therefore all Love, all Glory be to Thee.

I BELIEVE, O my LORD and my GOD, that the Righteous ſhall be rewarded with Joys unſpeakable, with the beatifick Viſion and Love of thyſelf in Heaven, with a Happineſs of Body and Soul, which ſhall be in all Reſpects moſt perfect, eternal and unchangeable, that they ſhall never ſorrow nor ſin more, which is all the free Gift of thy infinite Love, O heavenly Father, and the Purchaſe of thy Blood, O GOD incarnate; for which I will ever, to the utmoſt of my Power, adore and love Thee.

O BOUNDLESS Love, when ſhall I love Thee without either Coldneſs or Interruption, which, alas, too often ſeize me here below?

WHEN, O my GOD, ſhall I have the tranſporting Viſion of thy amiable Goodneſs, that I may unalterably love Thee, that I may never more offend Thee?

O THOU *whom my Soul loveth*, I would not deſire Heaven but becauſe Thou art there, for Thou makeſt Heaven wherever Thou art.

I WOULD not, O *Jeſu*, deſire Life everlaſting, but that I may there everlaſtingly love Thee.

O inexhauſtible Love, do Thou eternally breathe Love into me, that my Love to Thee may be eternally increaſing, ſince a Love leſs than infinite is not worthy of Thee.

Amen.]

Amen.] O THOU great Author and Finiſher of our Faith, do Thou daily increaſe my Faith and heighten my Love: O grant that in holy Ardours of Love, to Love crucified, my Love may at laſt aſcend to the Region of Love, that I may have nothing to do, to all Eternity, but to praiſe and to love Thee.

Q. YOU *ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keep* GOD's *Commandments.*

Tell me how many there be?

A. TEN.

Q. WHICH *be they?*

A. THE *ſame which* GOD *ſpake in the twentieth Chapter of* Exodus, *ſaying, I am the* LORD *thy* GOD, *who brought thee out of the Land of* Egypt, *out of the Houſe of Bondage.*

I. THOU *ſhalt have none other Gods but me.*

II. THOU *ſhalt not make to thyſelf any graven Image, nor the Likeneſs of any Thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou ſhalt not bow down to them, nor worſhip them. For I the* LORD *thy* GOD *am a jealous* GOD, *and viſit the Sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate Me; and ſhew Mercy unto Thouſands, in them them that love Me, and keep my Commandments.*

III. THOU *ſhalt not take the Name of the* LORD *thy* GOD *in vain: For the* LORD *will not hold him guiltleſs that taketh his Name in vain.*

IV. RE-

IV. REMEMBER *that thou keep holy the Sabbath-day. Six Days shalt thou labour and do all that thou hast to do; but the seventh Day is the Sabbath of the* LORD *thy* GOD. *In it thou shalt do no Manner of Work, thou and thy Son, and thy Daughter, thy Man-servant, and thy Maid-servant, thy Cattle and the Stranger that is within thy Gates: For in six Days the* LORD *made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day, wherefore the* LORD *blessed the seventh Day and hallowed it.*

V. HONOUR *thy Father and thy Mother, that thy Days may be long in the Land which the* LORD *thy* GOD *giveth thee.*

VI. THOU *shalt do no Murder.*

VII. THOU *shalt not commit Adultery.*

VIII. THOU *shalt not steal.*

IX. THOU *shalt not bear false Witness against thy Neighbour.*

X. THOU *shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any Thing that is his.*

Q. WHAT *dost thou chiefly learn by these Commandments?*

A. *I learn two Things; my Duty towards* GOD, *and my Duty towards my Neighbour.*

Q. WHAT *is thy Duty towards* GOD?

A. MY *Duty towards* GOD *is,*

I. II. To *believe in Him, to fear Him, and to love Him, with all my Heart, with all my Mind, with all my Soul, and with all my Strength: To worſhip Him, to give Him Thanks, to put my whole Truſt in Him, to call upon Him.*

III. *To honour his holy Name and his Word.*

IV. *And to ſerve Him truly all the Days of my Life.*

Q. WHAT *is thy Duty towards thy Neighbour?*

A. MY *Duty towards my Neighbour is,*

To *love Him as myſelf, and to do to all Men as I would they ſhould do to me.*

V. To *love, honour, and ſuccour my Father and Mother. To honour and obey the King, and all that are put in Authority under him. To ſubmit myſelf to all my Governors, Teachers, ſpiritual Paſtors and Maſters. To order myſelf lowly and reverently to all my Betters.*

VI. To *hurt nobody by Word or Deed.*

VII. To *be true and juſt in all my Dealings.*

VIII. To *bear no Malice nor Hatred in my Heart.*

IX. To *keep my Hands from Picking and Stealing.*

X. AND *my Tongue from Evil-ſpeaking, Lying, and Slandering.*

XI. To *keep my Body in Temperance, Soberneſs and Chaſtity.*

XII. NOT *to covet and deſire other Mens Goods, but to learn and labour truly to get my own Living, and to do my Duty in that State of Life unto which it ſhall pleaſe* GOD *to call me.*

Q. YOU have ſhewed me how the Creed preſents to us the Motives; ſhew me next how the Ten Commandments contain the Fruits of Divine Love.

A. JESUS our Love, the great Prophet of Love, has given us the Trial of our Love, *If ye love me, keep my Commandments.*

Q. ARE there not ſome general Rules to be obſerved in expounding the Commandments?

A. DIVINE Love does ſuggeſt to us the beſt Rules, and is the beſt Expoſitor, to teach us the full Importance of every Command.

Q. SHEW me how.

A. THE Love of GOD does neceſſarily include theſe two Things, a Tenderneſs to pleaſe, and a Fearfulneſs to offend our Beloved, and this Love will be a ſure Guide to us in both the affirmative and the negative Part of each Command.

Q. EXPRESS this more diſtinctly.

A. I SHALL do it in theſe following Particulars.

1. O my GOD, when in any of thy Commands a Duty is injoined, Love tells me the contrary Evil is forbidden; when any Evil is forbidden, Love tells me the contrary Duty is injoined: O do Thou daily increaſe my Love to Good, and my Antipathy to Evil.

2. THOUGH thy Commands and Prohibitions, O LORD, are in general Terms, yet let thy Love direct my particular Practice, and teach me, that in one General are implied all the Kinds, and Degrees, and Occaſions, and Incitements, and Approaches, and Allowances relating to that Good direct

or Evil commanded or forbidden, and give me Grace to purſue or to fly them.

3. O my GOD, keep my Love always watchful, that in thy negative Precepts I may continually reſiſt Evil; keep my Love warm with an habitual Zeal, that in all thy affirmative Precepts I may lay hold on all Opportunities of doing Good.

4. LET thy Love, O Thou that only art worthy to be loved, make me careful to engage others to love Thee, and to keep thy Commandments. O my GOD, though I cannot love and obey Thee as much as I deſire, I will do it as much as I am able, I will, to the utmoſt of my Power, keep all thy Commandments with my whole Heart to the End. Accept of my imperfect Duty, and ſupply all the Defects of it by the Merits, and Love, and Obedience of *Jeſus* thy Beloved.

5. GLORY be to Thee, O Thou ſupreme Lawgiver, for delivering theſe Commands to ſinful Men; they are the Words which Thou thyſelf, O great *Jehovah*, didſt ſpeak. Let me ever have an awful Regard for every Word Thou haſt ſpoken. Let me ever love Thee for giving us the Laws of Love.

6. GLORY be to Thee, O LORD GOD, who to make every one of us ſenſible of our Obligation, haſt given all thy Commands in the ſecond Perſon, and by ſaying *Thou*, haſt ſpoken in particular to every Soul, that every Soul might love and obey Thee.

GLORY be to Thee, O my GOD, who, in theſe Ten Commandments, haſt compriſed the full

Extent of our Duty, all the Effects of Divine Love.

TEACH me, O LORD, to examine my Love by thy Commands, that I may know how to pleaſe Thee, that I may know wherein I have offended Thee, and grieve for my Offences, that I may bewail all my Commiſſion of Sin, all my Omiſſion of Duty.

TEACH me, O LORD, by this thy Law, which is the Rule of Love, and of all my Actions, to examine not only my Sins, but alſo all their Aggravations, whether they have been wilful, or known, or frequent, or obſtinate, or habitual, or enſnaring to others, that Love may ſhed the more Tears, and in ſome Meaſure proportion my Contrition to my Guilt.

7. GLORY be to Thee, O LORD GOD, who giveſt us Chriſtians higher Obligations to keep thy Commands, than Thou didſt to the *Jews*, they had only the Memory of their temporal Deliverance out of *Egypt*, and the Houſe of Bondage ſet before them; we are delivered out of ſpiritual *Egypt*, from the Bondage of Sin, the Power of *Satan*, and the Torments of Hell; O give us Grace to exceed them as much in our Love and Obedience, as we do in our Bleſſings.

8. GLORY be to Thee, O great *Jehovah*, who to conſtrain us to love and obey Thee, art pleaſed to honour every faithful Soul with a near Propriety in thyſelf, and graciouſly to declare, *I am the* LORD *thy* GOD.

O MERCIFUL LORD, what is it poſſible for me to deſire more than to have Thee for my GOD? If Thou be my GOD, I muſt be thy Servant.

LORD,

LORD, Thou be mine, and I will be for ever thine.

MY Beloved is mine, and I am his.

MY GOD, my Father, my Friend, my Love, whatever is thine I will love, and particularly thy Law will I love for teaching me to love Thee, thy Law I will highly eſteem, and diligently read and ſtudy, thy Law ſhall be daily my Delight, and my Counſellor.

O MY good GOD keep me always thine, and let nothing ever divorce me from thy Love.

Q. YOU have laid down proper Rules for interpreting the Commandments, ſhew me now how they are divided.

A. INTO two Tables, ſuitable to the two Reſpects they have to GOD, and to our Neighbour.

Q. BEGIN with the firſt Table, and ſhew me the Number and Order of the Commands which it contains.

A. IT contains the four firſt Commands, which relate to GOD, and teach us the Worſhip of GOD, even that Love we are to pay to GOD which ariſes from a true Senſe of his infinite Goodneſs and Greatneſs.

THIS Worſhip of GOD is either inward or outward.

THE inward Worſhip being that of the Heart, is the nobler of the two; and this, together with the right Object of our Worſhip, is taught in the Firſt Commandment, as the Foundation of all the reſt.

THE outward is compriſed in the three following, which teach us the Regulation of GOD's Worſhip in reference to our Geſtures in the Second, to our Tongues in the Third, to our Time in the Fourth.

Q. WHICH are the Duties of the Second Table?

A. THEY are the Six remaining Commands, which all relate to our Neighbour.

Q. WHAT have you farther to obſerve of the Commandments in general?

A. IT is obſervable that thoſe which refer to GOD are put firſt, to teach us that the Love of GOD is the chief and original Command, and ought chiefly to be ſtudied, and to teach us alſo, that all the Duties of the Second Table muſt yield unto the Firſt, whenever they ſtand in any Competition.

Q. GO over the Ten Commandments in particular, and ſhew me how they are all the genuine Fruits of Divine Love, exerciſed either in doing Good, or eſchewing Evil.

A. I SHALL do it, as diſtinctly as I can.

The Firſt Commandment.

O THOU who only art *Jehovah*, if Thou be my GOD, and if I truly love Thee, I can never ſuffer any Creature to be thy Rival, or to ſhare my Heart with Thee; I can have *no other* GOD, no other Love but only Thee.

O INFINITE Goodneſs, Thou only art amiable. Whatever is amiable beſides Thee, is no farther amiable, than it bears ſome Impreſſions of thy Amiableneſs;

miableneſs; and therefore all Love, all Glory be to Thee.

O MY GOD, O my Love, inſtill into my Soul ſo entire a Love of Thee, that I may love nothing but for thy Sake, or in Subordination to thy Love.

GIVE me Grace to ſtudy thy Knowledge, that the more I know Thee, the more I may love Thee.

O MY GOD, do Thou create in me a ſtedfaſt Faith in the Veracity, a lively Hope in the Promiſes, a firm Truſt in the Power, a confident Reliance on the Goodneſs, and a ſatisfactory Aquieſcence in the All-ſufficiency of Thee my Beloved.

O MY GOD, do Thou create in me an ardent Deſire of the Preſence, an heavenly Delight in the Fruition of Thee my Beloved.

O MY GOD, fill my Heart with Thankſgiving for the Bleſſings, Praiſe of the Excellence, Adoration of the Majeſty, Zeal for the Glory of Thee my Beloved.

O MY GOD, fill my Heart with a true Repentance for offending, with a conſtant Fear of provoking Thee my Beloved.

O MY GOD, fill my Heart with a fervent Devotion in Prayer, and with a profound Humility, in aſcribing all Honour to Thee, my Beloved.

O MY GOD, create in me a ſincere Obedience to all the Commands, a ſubmiſſive Patience under all

all the Chaſtiſements, an abſolute Reſignation to all the Diſpoſals of Thee my Beloved.

O MY GOD, let thy all-powerful Love abound in my Heart, and in the Hearts of all that profeſs thy Name, that in theſe, and in all other poſſible Inſtances of thy Love, our Souls may continually praiſe and love Thee.

O MY GOD, let me ever be ſeeking Occaſions to excite all I can to adore and love Thee.

O MY GOD, I renounce, and deteſt, and bewail, as odious and offenſive to Thee, as directly oppoſite to thy Love, and to thy Glory,

ALL Self-love, (2 *Tim.* iii. 2.) and inordinate Love of Things below, 1 *John* ii. 15.

ALL wilfull and affected Ignorance, 2 *Theſ.* i. 8.

ALL Atheiſm, or having no GOD, and Polytheiſm, or having more Gods than one.

ALL Hereſy, Apoſtaſy, and Infidelity.

ALL Preſumption and Deſpair, Diſtruſt and carnal Security.

ALL *voluntary Humility and worſhipping of Angels*; Reliance on the Creature, or Recourſe to Evil Spirits.

ALL Unthankfulneſs and Irreligion, Lukewarmneſs and Indifference.

ALL Impenitence and Diſregard of Divine Wrath.

ALL

ALL Indevotion and Pride, Diſobedience, Impatience, and Murmuring.

ALL the leaſt Tendencies to any of theſe Impieties.

FROM all theſe and the like hateful Violations of thy Love, and from that Vengeance they juſtly deſerve; O my GOD, O my Love, deliver me.

O MY GOD, O my Love, I earneſtly pray that thy Love may ſo prevail over our Hearts, that we may ſadly lament and abhor all theſe Abominations, and may never more provoke Thee.

The Second Commandment.

O MY GOD, O my Love, I know the true Love of Thee is incommunicable to any but Thee; and therefore I renounce, and deteſt, and bewail, as odious and offenſive to Thee,

ALL making of Idols or falſe Gods, or of *graven Images*, with Intent of *worſhipping and bowing down* before them.

ALL Repreſentations and picturing of Thee, O my GOD, by viſible Likeneſſes of Things in Heaven or in Earth.

ALL corporeal Shapes, which are infinitely unſuitable to thy inviſible and ſpiritual Nature.

ALL Idolatry and religious Invocation of Creatures.

ALL Sacrilege and Prophanations of thy Houſe, and of Things ſacred.

ALL

ALL Abuſe or Diſeſteem, or Carleſeneſs of thy Word, and Contempt of thy Miniſters.

ALL Superſtitions or unlawful Rites, Superfluities or Mutilations, Irreverence or Indecencies in thy publick Worſhip, by which Thou art any way diſhonoured.

ALL Reſting in mere outward Obſervances, *Mat.* xv. 9, 11. or refuſing to give Thee bodily *worſhip*.

ALL the leaſt Tendencies to any of theſe Impieties.

FROM all theſe and the like Violations of thy incommunicable Love, and from that Vengeance they juſtly deſerve; O my GOD, O my Love, deliver me, and deliver all faithful People.

O MY GOD, O my Love, imprint on my Soul an awful Love of thy Majeſty, that I may *worſhip Thee in Spirit and in Truth*.

O my GOD, make me ſo tender of the Honour of Thee my Beloved, that I may ſhew a due Regard to all the Parts of thy Worſhip.

THAT with loweſt Humiliation of Soul and Body, whenever I appear in the Preſence of infinite Love, *I may fall down and adore Thee*.

O my GOD, may I always enter thy Houſe, the Habitation of unbounded Love, with recollected Thoughts, compoſed Behaviour, becoming Reverence, and ſincere Intentions of Love.

O MY GOD, may I ever frequent the publick Prayers,

Prayers, and approach thine Altar with fervent and heavenly Affections.

O MY GOD, may I always read and hear thy Word, the heavenly Regiſter of thy Love, with a ſerious Attention, and a particular Application, and ever learn from it ſome Leſſon of thy Love.

O MY GOD, give me Grace to pay a religious Veneration to all ſacred Perſons, or Places, or Things, which are thine by ſolemn Dedication, and ſeparated for the Uſes of Divine Love, and the Communications of thy Grace, or which may promote the *Decency* and *Order* of thy Worſhip, or the *Edification* of faithful People.

O MY GOD, let thy all-powerful Love abound in my Heart, and in the Hearts of all that profeſs thy Name, that in theſe, and in all other poſſible Inſtances of thy Love, our Souls may be continually employed to praiſe and to love Thee.

THOU, O my GOD, *art a jealous* GOD, jealous of thy Honour, and of the Chaſteneſs of my Love; O let me never run after other Loves, or commit ſpiritual Adultery againſt Thee.

THOU, O my GOD, doſt *viſit the Iniquities of the Fathers upon the Children*; Thou when *thy Jealouſy burns like Fire* againſt Idolaters, and thoſe that rob Thee of thy Worſhip, are wont to puniſh them in their very Poſterity, with temporal Evils, and with ſpiritual too, when their Children tread in their Steps; for then Thou makeſt their Father's Sins Occaſions of haſtening, or of increaſing thy Judgments tho' Thou always ſpareſt the Children that repent; O let thy juſt Indigna-

tion

tion deter me, and all that profeſs thy Name, from ſuch Violations.

THY Jealouſy, O my GOD, falls heavy *upon them that hate Thee*; but how is it poſſible for any one to hate Thee, who art infinite Love? And yet, alas! all that are Enemies to thy Worſhip; all that exalt any Creature into thy Throne, to aſcribe their Happineſs, to ſacrifice their Eſteem, and Zeal, and Affections, and to offer up ſovereign Honours to it; what do they but love falſe Gods, and hate Thee, and are therefore hated by Thee.

O LORD GOD, to hate Thee is the proper Character of Devils, and *Lucifer* himſelf cannot ſin beyond that Extremity of Evil, the Hatred of Thee; and my Heart is full of Horror and Grief, to think, that ever thoſe who bear thy Image, and daily ſubſiſt by thy Love, ſhould turn themſelves into Devils, and this World into a Hell, by hating Thee: O boundleſs Love, turn them into Men again, and then they cannot chuſe but love Thee.

GLORY be to Thee, O my GOD, *who ſheweſt Mercy to them that love Thee, and keep thy Commandments:* Love and Obedience always go together, and entail a Bleſſing on the Poſterity of thy Lovers; O keep me always one of that happy Number; let me ever love and obey Thee.

GLORY be to Thee, O LORD GOD, whoſe Love is more diffuſive than thy Anger; thy Vengeance extends but to the *third*, or, at moſt, *the fourth Generation*, thy *Mercy unto Thouſands*; and the more diffuſed thy Love is, the more powerfully let it move us, to praiſe and to love Thee.

THE

The Third Commandment.

O MY GOD, O my Love, thy Name is thy own glorious and amiable Self, *Pſ.* lxxxiii. 18. thy Divine Nature, and Perfections, and Works, moſt worthy to be ador'd, moſt worthy to be loved, and therefore I will always adore and love thy Name.

O MY GOD, may I ever have awful Thoughts of Thee, may I never mention thy venerable Name, unleſs on ſolemn and juſt Occaſions; may I never mention it on thoſe Occaſions without Acts of Love and Adoration.

O MY GOD, to love and to glorify thy Name is the great End of our Creation, which is ſtill more enforced by our Redemption; O let it be the Buſineſs of my whole Life to love, and to glorify it all poſſible Ways, by my Mouth, by my Converſation, by my publick Confeſſion of Thee before Men, even to Death, whenever Thou art pleaſed to call me to it, by engaging all I can to glorify and love Thee.

O MY GOD, my Heart ſhall ever be *jealous* of thy Name; I can have no true Love, no real Concern for Thee if I do not, to the utmoſt of my Power, aſſert and vindicate the Name of my Beloved whenever I hear it diſhonoured.

O MY GOD, fix in my Soul an habitual pure Intention of thy Glory in all my Actions, *that whether I eat or drink, or whatever I do, I may do all to the Glory* of my Beloved.

Oaths.

O MY GOD, O my Love, fill me with a religious Awe of Oaths, in which the Honour of thy beloved Name is ſo highly concern'd.

I KNOW, O great *Jehovah*, that in an Oath I ſolemnly invoke Thee, as a Witneſs to atteſt the Truth of what I ſwear, as a Judge to puniſh me if I ſwear falſly.

FAR be it from me, O LORD GOD, ever to invoke Thee, unleſs upon Inducements lawful and important, when thy Glory, the Command of my Superiors, the viſible Good of my Neighbour, or *the Ending of Strife*, obliges me to it.

O LORD GOD, whenever I am duly called to an Oath, grant I may ſwear *in Truth, in Righteouſneſs, and in Judgment.*

WHATEVER lawful promiſſory Oaths I take, LORD give me Grace conſcientiouſly to perform them, *though to my Hindrance.*

Vows.

O MY GOD, O my Love, whenever I vow a a Vow to Thee; give me Grace to vow with all the Caution I can, that I may vow thoſe Things only, which are lawful and acceptable to Thee, and which Thou haſt put into my Power; that I may vow with Deliberation and ghoſtly Advice, and on weighty and conſiderable Occaſions only, and with a Deſign of Glory, *Pſ.* cxxxii. 2. and Thankfulneſs, and Love to Thee.

O MY GOD, give me Grace faithfully to perform all the Vows I make to Thee, eſpecially my Baptiſmal Vow, and all my repeated Vows of Amendment, in which I have ſo often vow'd, to glorify and love thy Name.

O my GOD, let thy all-powerful Love abound in my Heart, and in the Hearts of all that profeſs thy Name, that in theſe, and all other poſſible Inſtances of thy Love, our Souls may be continually employed to praiſe, and love Thee,

O MY GOD, let me ever be ſeeking Occaſions to excite all I can to adore Thee.

O MY GOD, who is there that knows thy great, thy beloved Name, can ever in the leaſt diſhonour it?

O MY GOD, I renounce, and deteſt, and bewail, as odious and offenſive to Thee.

ALL *taking of thy Name in vain.*

ALLUſe of it on trivial Occaſions, and without holy Awe.

ALL Abuſe of it in impious Jeſts, in Charms, or Curſes, or Imprecations, or telling Fortunes, all irreverent Thought of thy Name, Profaneneſs and Blaſphemy.

ALL denying Thee by my Works, or refuſing publickly to confeſs Thee, or tamely enduring to hear Thee diſhonoured.

ALL heatheniſh, or cuſtomary, or raſh Oaths, or Swearing in ordinary Communication, or by any Creature.

ALL breaking of lawful Oaths, Perjury, Falſe-ſwearing, and invoking Thee, O GOD of Truth, to atteſt a Lye.

ALL haſty, or unlawful, or ſuperſtitious, or impoſſible Vows; all breaking thoſe that are regularly made.

ALL the leaſt Tendencies to any of theſe Impieties.

FROM all theſe, and the like hateful Violations of thy Love, and from that Vengeance they juſtly deſerve, O my GOD, deliver me, and deliver all faithful People.

O MY GOD, I earneſtly pray that thy Love may ſo prevail over our Hearts, that we may ſadly lament and abhor all theſe Abominations, and may never more provoke Thee.

O GREAT *Jehovah*, Thou art jealous for thy glorious Name, and without ſerious Repentance Thou *wilt not hold him guiltleſs, that taketh it in vain*; Thou wilt pour on him the Vials of thy Wrath, and yet thy ever bleſſed Name, is, alas! daily, hourly blaſphemed.

O ALMIGHTY Love, Thou canſt as eaſily diffuſe thy Love over the World, as Thou didſt at firſt diffuſe Light; O let thy Fear, and thy Love ſo univerſally affect the Age, that thy great and beloved Name, may be univerſally ador'd and loved!

The

The Fourth Commandment.

GLORY be to Thee, O my GOD, O my Love, who in Compaſſion to human Weakneſs, which is not capable of an uninterrupted Contemplation of Thee, haſt appointed a ſolemn Day on Purpoſe for thy Remembrance.

GLORY be to Thee, O my GOD, for proportioning a ſeventh Part of our Time to Thyſelf, and liberally indulging the Remainder to our own Uſe.

O MY GOD, let me ever eſteem it my Privilege and Happineſs to have a Day ſet apart for thy Service, and the Concerns of my own Soul, to have a Day free from Diſtractions, diſengaged from the World, wherein I have nothing to do, but to praiſe, and to love Thee.

LORD, grant that I may not only on thy Day give Thee true Worſhip myſelf, but may give Leiſure to all under my Charge to ſerve Thee alſo.

GLORY be to Thee, O bleſſed Spirit, who on the firſt Day of the Week didſt deſcend in miraculous Gifts on the Apoſtles; O deſcend upon me, that I may be always *in the Spirit on the* LORD's *Day.*

O MY GOD, give me Grace on thy Day to worſhip Thee in my Cloſet, and in the Congregation, to ſpend it in doing Good, in Works of Neceſſity and Charity, in Prayer, and Praiſe, and Meditation; O let it ever be to me a Day ſacred to Divine Love, a Day of heavenly Reſt and Refreſhment.

GLORY be to Thee, O LORD GOD, who didſt command the *Sabbath* or *Seventh Day* to be *kept holy*, by the *Jews* as thy Sabbath, in Memory of the Creation, *Gen.* ii. 2. of thy *making Heaven and Earth, the Sea, and all that in them is, and of thy reſting the ſeventh Day; of thy Bleſſing the ſeventh Day, and hallowing it.*

WE Chriſtians, O LORD GOD, following the Equity of thy Command, and authorized by Apoſtolical Practice, *Acts* xx. vii. 1 *Cor.* xvi. 2. *celebrate the* LORD's *Day*, Rev. i. 10. *the firſt Day of the Week*, in Memory of our Redemption, in Memory of thy Reſurrection from the Dead; O moſt beloved *Jeſu*, when Thou didſt reſt from the Labours and Sorrows of the new Creation. O may I ever remember thy Day and Thee.

GLORY be to Thee, O my GOD, who haſt under the Goſpel delivered us from the Rigours, but not from the Piety of the *Jewiſh* Sabbath.

LORD, ſince the Bleſſing of everlaſting Salvation does wonderfully exceed the Creation commemorated by the *Jews*; Let our Love and Praiſe, and Devotion, and Zeal, proportionably exceed theirs alſo.

O MY GOD, let thy all-powerful Love abound in my Heart and in the Hearts of all that profeſs thy Name, that in theſe, and in all other poſſible Inſtances of thy Love, our Souls may be continually employed to praiſe, and to love Thee.

O MY GOD, let me ever be ſeeking Occaſions, to excite all I can to adore and love Thee.

O

O MY GOD, O my Love, I renounce and deteſt all Profanations of thy hallow'd Day, and of all other holy Times celebrated to thy Praiſe, and thy Love.

ALL Worldly-mindedneſs, and unneceſſary Buſineſs, or not allowing thoſe under my Care, Leiſure for thy Service on thy Day.

ALL Unmercifulneſs to my very Beaſts, *Luke* xiii. 15.

ALL Indevotion, or Forgetfulneſs of Thee, *Deut.*. vi. 12. viii. 14.

ALL the leaſt Tendencies to any of thoſe Impieties.

NEXT to thy glorious Self, O my GOD, O my Love, and for the Sake of thy ſupreme, independent Love, Thou haſt commanded me to love my Neighbour, allied to me by Nature, or by Grace, all Strangers and Enemies as well as Friends; *To honour all Men*, as being made after thy Likeneſs, and the greater Likeneſs they retain to Thee, to honour them the more.

THOU, O my GOD, haſt commanded me to love my Neighbour as myſelf, for the Sake of thy Love; give me Love to relieve and aſſiſt him in all Inſtances wherein he may need my Help, as freely, as fully, as affectionately as I myſelf would deſire to be treated, were I in his Condition.

O MY GOD, for the Sake of thy deareſt Love, give me Grace to love my Neighbour, *not in Word, and in Tongue only, but in Deed, and in Truth*; to wiſh well to all Men, and to contribute my hearty Prayers

Prayers and Endeavours, and to give them for thy Sake, all lawful, and reaſonable, and neceſſary Succours.

GLORY be to Thee, O my GOD, who having commanded me to love my Neighbour as myſelf, doſt imply the regular Love of myſelf; that I ſhould do all I can to preſerve myſelf free and vigorous to glorify Thee in my Station; it is for thy Sake only I can love myſelf, and he does not wiſh or endeavour his own Happineſs, he really hates himſelf that does not love Thee.

THOU LORD, by enjoining me to love my Neighbour as myſelf, haſt intimated my Duty of loving thoſe beſt, who either in Blood or in Grace are neareſt myſelf; O let thy Love teach me to obſerve the true Order of Charity in loving others.

O THOU eternal Source of Goodneſs, give me Grace to imitate that boundleſs Goodneſs; let thy Love work in me an univerſal Propenſion to Love, and to do Good to all Men.

Q. SHEW me how the Love of your Neighbour is in the ſecond Table divided.

A. THE Love of my Neighbour, which is the Fulfilling of the Law, of all the Commands of the ſecond Table is divided according to thoſe different Conditions of our Neighbour, wherein we moſt exerciſe our Love or Hatred to him.

Q. IN how many ruling Inſtances may we exerciſe that Love or hatred?

A. EITHER in outward Acts, or inward Diſpoſition.

Q. How

Q. How in outward Acts?

A. Five ſeveral Ways, in reſpect of his Superiority, in the fifth Commandment.

His Safety in the Sixth.

His Bed in the Seventh.

His Property in the Eighth; or,

His good Name in the Ninth.

Q. How in our inward Diſpoſition?

A. By regulating our very Deſires in relation to Him, as the Tenth obliges us to do.

Q. Let me hear how Divine Love moves in each of theſe Commands?

A. It moves in ſuch Acts as follow.

The Fifth Commandment.

Let thy reverential Love, O my God, teach and incline me, to ſhew reſpectful Love to all my Superiors, in my inward Eſteem, in my outward Speech and Behaviour.

Glory be to Thee, O Lord, who haſt comprehended all that are above me, under the tender and venerable Names of *Father* and *Mother*, that I looking on them as Reſemblances and Inſtruments of thy ſovereign Power and Paternal Providence to me, may be the more effectually engaged for thy Sake to reverence and love them.

O my God, give me Grace to imitate thy paternal Goodneſs, and for the Sake of thy Love to love, and cheriſh, and provide for; to educate, and inſtruct, and pray for my Children; to take conſcientious Care to give them Correction, and good Example, and to make them thy Children, that they may truly love Thee.

O my

O MY GOD, give me Grace for the Sake of thy Love, to honour my Father and Mother, to render them all Love, and Reverence, and Thankfulneſs, and all that Regard that is due from a Child, that I may pay Obedience to their Commands, Submiſſion to their Corrections, Attention to their Inſtructions, and Succour to their Neceſſities, and may daily pray for their Welfare.

GLORY be to Thee, O LORD, who haſt ordained Paſtors, to be our Eccleſiaſtical Parents to watch over our Souls; to inſtruct us in Saving-Knowledge; to guide us by their Examples; to pray for, and to bleſs us, to adminiſter ſpiritual Diſcipline in the Church, to manage all the Conveyances of thy Divine Love.

O MY GOD, for thy Love's Sake, let me ever honour and love the Miniſters of thy Love, *the Ambaſſadors Thou doſt ſend in thy Stead, to beſeech us Sinners to be reconciled to Thee*, to offer thy Enemies Conditions of Love, of Love eternal; O may I ever hear them attentively, practiſe their heavenly Doctrine, imitate their holy Examples, pay them their Dues, and revere their Cenſures.

O MY GOD, for the Sake of thy Love, grant I may ever love, and provide for my Servants [Servant] and may treat them like Brethren; let me never exact from them immoderate Work; O may I always give them juſt Wages and equitable Commands, and good Example, and merciful Correction: Grant, LORD, I may daily allow them Time for their Prayers, indulge them due Refreſhments, and may take Care of their Souls, and perſuade them to love Thee, remembering *that I alſo have a Maſter in Heaven.*

GIVE

GIVE me Grace, O my GOD, for the Sake of thy Love, to honour, and love, and obey my Maſter [and Miſtreſs] and to ſerve him [her] with Diligence, and Faithfulneſs, and Readineſs, to pleaſe and to pray for him [her] them]; *and whatever I do, to do heartily as to Thee, O* LORD, *and not to him,* [her] them].

O MY GOD, let thy Love incline me to love and to honour all whom Thou haſt any way made my Superiors, ſuitably to their Quality, or Age, or Gifts, or Learning, or Wiſdom, or Goodneſs.

O MY GOD, grant that for thy Sake I may ever love and honour all that are, or have been, Inſtruments of thy Love to me, in doing me Good; O may I reverence my Teachers, be grateful to my Benefactors, and have always a peculiar Reſpect to my particular Paſtor.

O MY GOD, let thy Love engage me to love thoſe, whom Thou haſt obliged to love me; to ſhew Conſtancy, and Fidelity, and Sympathy, and Love, and Communicativeneſs to my Friends; to be affectionate to my Brethren and Siſters; to be kind and affable to my Equals, condeſcending to my Inferiors; to be all the poſſible Ways I can univerſally helpful, and obliging, and loving to all.

O MY GOD, let thy all powerful Love abound in my Heart, and in the Hearts of all that profeſs thy Name, that in all theſe, and in all other poſſible Inſtances of Duty, our Lives may be continually employed to love Thee, and for thy Sake to love our Neighbour, and to excite our Neighbour to love Thee.

O MY

O MY GOD, O my Love, I renounce, and detest, and bewail, as odious and offensive to Thee, as directly opposite to thy Love, and the Love of my Neighbour, for thy Sake,

ALL Dishonour of our Superiors, in either despising them, speaking Evil of them, or in irreverent Behaviour.

ALL Unnaturalness to Children.

ALL Undutifulness, or Stubbornes, or Disobedience, or Disrespect to Parents.

ALL rebelling, or reviling, or murmuring against the King, or against his Ministers.

ALL defrauding, undervaluing, or rejecting lawful Pastors.

ALL Schism, and Contempt of their regular Censures.

ALL Falseness, or Negligence, or Refractoriness to Masters or Mistresses.

ALL Rudeness, and Ingratitude, Treachery, want of Brotherly Love and Unfaithfulness.

ALL the least Tendencies to any of these Impieties.

FROM all these, and the like hateful Violations of thy Love, and of the Love of my Neighbour, and from the Vengeance they justly deserve, O my GOD, deliver me and all faithful People.

O MY

O MY GOD, I earneſtly pray that thy Love, and the Love of our Neighbour may ſo prevail over our Hearts, that we may ſadly lament and abhor all theſe Abominations, and may never more provoke Thee.

GLORY be to Thee, O LORD, who to teach us the Importance of this Duty of Subjection, haſt placed it the firſt of all the ſecond Table, of all that relate to our Neighbour, and haſt made it the *firſt Commandment with a Promiſe*, to every Soul that conſcientiouſly keeps it, that *thy Days ſhall be long in the Land which the* LORD *thy* GOD *giveth thee.*

WHO would not love and obey Thee, O my GOD, and for thy Sake his Superiors, when Thou haſt promiſed to reward our Duty with a long happy Life here, or if Thou ſeeſt it beſt for us, and to *take us away from the Evil to come*, by living a long Tract of Holineſs in a little Time, and at laſt by prolonging our Bliſs to all Eternity in Heaven; for which gracious Promiſe, all Love, all Glory be to Thee.

The Sixth Commandment.

O MY GOD, O my Love, I renounce and deteſt, and bewail, as odious and offenſive to Thee, as directly oppoſite to thy Love, and to the Love of my Neighbour for thy Sake,

ALL Duels, and unlawful War.

ALL doing Hurt to the Body and Life of my Neighbour, directly by wounding or murthering him.

INDIRECTLY by contriving or employing others to harm him.

ALL the Ways of procuring Abortion.

ALL Malice and Envy, Hatred and Revenge, Contention and Cruelty.

ALL Injury and Violence, all raſh, cauſeleſs, immoderate or implacable Anger, contumelious ſpeaking or reviling.

ALL wilful vexing, grieving or diſquieting him.

ALL threatening, ill Wiſhes or Curſes.

ALL needleſs endangering ourſelves, and Self-murder.

ALL murdering of Souls, by encouraging, enſnaring, tempting, or commanding them to ſin.

ALL the leaſt Tendencies to any of theſe Impieties.

FROM all theſe and the like hateful Violations of thy Love, and of the Love of my Neighbours, and from the Vengeance they juſtly deſerve, O my GOD, O my Love, deliver me, and all faithful People.

O MY GOD, I earneſtly pray, that thy Love, and the Love of our Neighbour may ſo prevail over our Hearts, that we may ſadly lament and abhor all theſe Abominations, and may never more provoke Thee.

O MY GOD, let thy unwearied and tender Love to me, make my Love unwearied and tender to my Neighbour, and zealous to procure, promote, and preſerve his Health, and Safety, and Happineſs, and Life, that he may be the better able to ſerve and love Thee.

O MY GOD, make me like thyſelf, all Meekneſs and Benignity, all Goodneſs and Sweetneſs, all Gentleneſs and Long-ſuffering.

FILL me full of good Wiſhes and Compaſſion, of Liberality in Alms-giving, according to my Abilities, and of Readineſs to ſuccour, and relieve, and comfort, and pray for all whom thy Love, or their own Neceſſities, or Miſeries, or Dangers, recommend to my Charity.

O let thy Love, Thou GOD of Love, make me peaceful and reconcileable, and always ready to return Good for Evil, to repay Injuries with Kindneſs, and eaſy to forgive, unleſs in thoſe Inſtances where the Impunity of the Criminal would be Injuſtice or Cruelty to the Publick.

O THOU Lover of Souls, let thy Love raiſe in me a compaſſionate Zeal to ſave, the eternal Life of Souls, and by affectionate and ſeaſonable Advice, or Exhortation, or Corrections, to reclaim the Wicked, and win them to love Thee.

O MY GOD, let thy all-powerful Love abound in my Heart, and in the Hearts of all that profeſs thy Name, that in theſe, and in all other poſſible Inſtances of Duty, our Lives may be continually employed to love Thee, and for thy Sake to love our Neighbour, and to excite our Neighbours to love Thee.

The Seventh Commandment.

O MY GOD, O my Love, I renounce and deteſt and bewail as odious and offenſive to Thee, as directly oppoſite to thy Love, and to the Love of my Neighbour for thy Sake,

ALL Adultery and Violations of my Neighbour's Bed, robbing him of that he loves beſt.

ALL Adultery or Unchaſtity of the Eye or the Hand.

ALL the Kinds and Degrees of Luſt, Fornication, Pollution of our own Bodies, and the Works of Darkneſs.

ALL Things that provoke or feed Luſt, impure Company, Diſcourſe, Songs, Books or Pictures.

ALL laſcivious Dreſſes, or Dances, or Plays; all Idleneſs, or luxurious Diet.

ALL the Exceſſes and Abuſes of lawful Marriage, all unreaſonable Jealouſies, and all Things that leſſen the mutual Kindneſs, or alienate the Affections of thoſe that are married.

ALL the leaſt Tendencies to any of theſe Impurities.

FROM all theſe and the like hateful Violations of thy Love, and the Love of my Neighbour, and from the Vengeance they juſtly deſerve, O my GOD, O my Love, deliver me and all faithful People.

O MY

O MY GOD, I earneſtly pray, that thy Love, and the Love of our Neighbour, may ſo prevail over our Hearts, that we may ſadly lament and abhor all theſe Abominations, and may never more provoke Thee.

O MY GOD, let thy Love, who art Purity itſelf, create in me a perfect Abhorrence of all Impurity, that I may purify myſelf as Thou art pure.

I KNOW, O LORD, that I can never be a Partaker of the Divine Nature, unleſs I *eſcape the Pollution that is in the World through Luſt*. O do Thou therefore *cleanſe me from all Filthineſs of Fleſh and Spirit, that I may perfect Holineſs in thy Fear*. Give me Grace *to poſſeſs my Veſſel in Sanctification and Honour*, and to keep thy Temple holy, that thy Spirit of Love may always there inhabit.

O MY GOD, let my Love be chaſte to Thee, chaſte to myſelf, chaſte to my Neighbour.

O MY GOD, may thy Love ſet a ſtrict Guard on my Senſes: Turn away mine Ears, bridle my Tongue, and reſtrain my Hand from all Uncleanneſs.

LORD, give me Grace to fly all Incitements, or Opportunities, or Inſtruments of defiling either my Neighbour or myſelf, *to beat down my Body, and to bring it into Subjection*.

O MY Love, let me live ever watching and praying, or profitably employed in thy Love, that I may leave no Room for any unclean Spirit to enter into my Soul and tempt me.

O MY GOD, let thy all-powerful Love abound in my Heart, and in the Hearts of all that profeſs thy Name, that in theſe and all other poſſible Inſtances of Duty, our Lives may be continually employed to love Thee, and for thy Sake to love our Neighbour, and to excite our Neighbour to love Thee.

O THOU GOD of Love, who haſt ordained the Marriage-State for the Cure of our Paſſion, and the Comfort of our Life, and haſt made it the Emblem of that Divine Love and Union Thou art pleaſed to bear towards thy Church: Let the Force of thy myſtical Love teach us to love each other, and both of us to love Thee.

O THOU who haſt made us one Fleſh, make us but one Soul alſo; let our Love be mutual, conſtant and inviolate, full of Compliance, and Condeſcenſion, and Sympathy, and Forbearance towards each other.

FILL us, O GOD of Love, with reciprocal Care and Zeal, for each other's Happineſs temporal and eternal, and with a Delight in each other excluſive of all Loves but thine.

LORD give us Grace to keep our *Marriage always honourable, and our Bed undefiled*; let the affectionate Authority of the one, and the ſubmiſſive Sweetneſs of the other, produce an entire Friendſhip and Harmony of Diſpoſitions, and fervent Interceſſions for each other: Give us, O LORD, an unafflicting Foreſight of our parting here, and a paſſionate longing to be beatified near each other, in neighbouring Manſions above, that from thenceforth our Love to each other, and to Thee, may be co-eternal with thine.

The Eighth Commandment.

O MY GOD, O my Love, I renounce, and deteſt and bewail as odious and offenſive to Thee, as directly oppoſite to thy Love, and to the Love of my Neighbour for thy Sake,

ALL Kinds of Stealing, by open Robbery, Violence, or Invaſion.

ALL Oppreſſion, or Extortion, or Rapine, vexatious Law-ſuits, or griping Uſury.

ALL Fraud in Trade and Contracts, falſe Weights, Meaſures, and Coin.

ALL concealing the Defects of our own Goods, or depreciating thoſe of our Neighbours.

ALL making haſte to be rich, or taking Advantage of the Ignorance or Neceſſity of the Perſons we deal with.

ALL withholding our Neighbour's Dues, or detaining the *Hire of the Labourer.*

ALL borrowing and not paying, keeping the Goods of others, and refuſing to make Reſtitution.

ALL Breach of Truſt, or removing Land-marks, waſteful Prodigality, or idle Begging.

ALL Outrages to the Fatherleſs, the Widow and the Stranger.

ALL

ALL the least Tendencies to any of these Acts of Injustice.

FROM all these and the like hateful Violations of thy Love, and of the Love of my Neighbour, and from the Vengeance they justly deserve, O my GOD, deliver me and all faithful People.

O MY GOD, I earnestly pray, that thy Love, and the Love of our Neighbour, may so prevail over our Hearts, that we may sadly lament and abhor all these Abominations, and may never more provoke Thee.

O MY GOD, let the Love of thy eternal and amiable Justice, teach me a steady Justice in giving Men their Due, since I cannot love my Neighbour if I am unjust to him.

LORD, give me Grace to use my Neighbour as my Friend, as myself, to buy and sell by just Weights and Measures, and to be content with moderate Gain.

To pay Debts and Wages, and to make Restitution for Injuries, or for Goods unlawfully gotten.

TEACH me, O my GOD, to use this World so as not to abuse it; to receive and manage all thy temporal Blessings with Thankfulness to Thee, Sobriety to myself, and Charity to all.

MAKE me ever, O my GOD, upright and faithful in Trusts and Trade, and Agreements, diligent and honest in my Station and Calling, and according to my Ability willing to lend, and remit to my poor Neighbours.

WHEN-

WHENEVER, O my GOD, I am forced to go to Law, let me ever contend more for Right than Victory; and, in all Proſecutions, preſerve a charitable and an equitable Diſpoſition.

O MY GOD, let thy all-powerful Love abound in my Heart, and in the Hearts of all that profeſs thy Name, that in theſe and in all other poſſible Inſtances of Duty, our Lives may be continually employed to love Thee, and for thy Sake to love our Neighbour, and to excite our Neighbour to love Thee.

The Ninth Commandment.

O MY GOD, O my Love, I renounce and deteſt and bewail as odious and offenſive to Thee, as directly oppoſite to thy Love, and to the Love of my Neighbour for thy Sake,

ALL Manner of *bearing falſe Witneſs againſt my Neighbour*; all falſe Accuſations, or Gloſſes, or Pleadings, or Teſtimonies, or Sentences in Courts of Judicature, by concealing or overſpeaking, or perverting Right and Truth.

ALL Things prejudicial or deſtructive to my Neighbours good Name.

ALL Cenſoriouſneſs and Slander, Detraction and Calumny, forced Conſequences, or invidious Reflections.

ALL Scoffing or expoſing the Infirmities of others.

ALL Whiſpering and Tale-bearing, and raiſing of evil Reports, Suſpicions or Jealouſies, and all evil Speaking.

ALL

ALL Equivocations and Diſſembling, Flattery, and Lying.

ALL the leaſt Tendencies to any of theſe injurious Falſhoods.

FROM all theſe and the like hateful Violations of thy Love, and of the Love of my Neighbour, and from the Vengeance they juſtly deſerve, O my GOD, deliver me, and all faithful People.

O MY GOD, I earneſtly pray that thy Love, and the Love of our Neighbour, may ſo prevail over our Hearts, that we may ſadly lament and abhor all theſe Abominations, and may never more provoke Thee.

O MY GOD, who doſt love Truth, and doſt hate a Lye, inſtil into my Soul an unalterable Love of Truth, that nothing may tempt me to deviate from it in my whole Converſation.

O LORD, give me Grace ever to ſpeak the Truth, and let my Heart and my Tongue always go together.

O MY GOD, give me Grace to be tender of my Neighbours good Name, ſince I cannot love him if I take that from him which I know to be moſt dear to him.

GRANT, O my GOD, for the Sake of thy Love, that I may be always ready to vindicate my Neighbour's good Name on all Occaſions, that I may judge the beſt, and ſpeak well of him, and conceal or excuſe his Infirmities; that I may be patient to hear, ſlow to believe, and unwilling to propagate evil Reports; that I may put candid In-

ter-

terpretations on his Actions, ſince the more he is defamed, the leſs able he is to ſerve Thee, the leſs Credit he has to perſuade others to love Thee.

O MY GOD, let thy all-powerful Love abound in my Heart, and in the Hearts of all that profeſs thy Name, that in theſe, and in all other poſſible Inſtances of Duty, our Lives may be continually employed to love Thee, and for thy Sake to love our Neighbour, and to excite our Neighbour to love Thee.

The Tenth Commandment.

O MY GOD, I renounce, and deteſt, and bewail, as odious and offenſive to Thee, as directly oppoſite to thy Love, and to the Love of my Neighbour for thy Sake,

ALL the inordinate Deſire of what is my Neighbour's, *All coveting his Houſe, or Wife, or Servants, or Maid, or Ox, or Aſs, or any Thing that is his.*

ALL Diſcontentedneſs with my worldly Condition, and worldly Solicitude.

ALL Covetouſneſs, or repining at the Happineſs of others.

ALL taking Pleaſure in Sin, or in paſt Impurities.

ALL the firſt Motions, all the leaſt Tendency to Concupiſcence.

FROM all theſe, and the like hateful Violations of thy Love, and the Love of our Neighbour, and

from

from the Vengeance they juſtly deſerve, O my GOD, deliver me and all faithful People.

O MY GOD, I earneſtly pray, that thy Love, and the Love of my Neighbour, may ſo prevail over our Hearts, that we may ſadly lament and abhor all theſe Abominations, and may never more provoke thee.

O MY GOD, Thou art the great Searcher of Hearts, and doſt not only require outward Acts of Duty, but the inward Diſpoſition of the Heart; the Heart is the chief Sacrifice Thou requireſt; the Heart is the proper Seat of thy Love, and my Heart I devote to Thee.

O MY GOD, *create in me a clean Heart*, that the Fountain being clean, the Stream may run clean alſo,

GIVE me a Heart, O Thou who only canſt change the Heart, entirely turn'd to Thee, that may ſuppreſs and reſiſt all the firſt Springings of Luſt, before they ſhoot up into Conſent, Approbation and Deſire, before Luſt conceiving brings forth Sin.

LORD make me contented, and thankful, and well-pleaſed, with that Portion thy providential Love has allotted me, and to acquieſce in thy Choice as beſt for me.

O GREAT LORD of Hearts, lodge my Neighbour in my Heart next to myſelf, let all my Deſires be for his Good, and let it be the Subject of my Joy, and Praiſe, and Love, to ſee thy Love liberal to him, to ſee him abounding in thy Bleſſings.

O MY

O MY GOD, what can a Soul enamour'd of Thee, ever deſire but Thee? O let the World never more have Place in my Heart, all my Affections I withdraw from that to fix on Thee.

FORGIVE me, O my GOD, if I am unmeaſurably ambitious, it is only of thy Favour; forgive me if I am unſatiably covetous, it is only of thy Fruition; forgive me if I am perpetually diſcontented, it is only becauſe I cannot love Thee more.

O UNCONCEIVABLE Happineſs of Heaven, where my Ambition ſhall reſt on a Throne, where my Covetouſneſs ſhall be filled with the beatifick Viſion, and where I ſhall be eternally ſatisfied with Love.

Q. MY *good Child, know this, that thou art not able to do theſe Things of thyſelf, nor to walk in the Commandments of* GOD, *and to ſerve him without his ſpecial Grace, which thou muſt learn at all Times to call for by diligent Prayer. Let me hear if thou canſt ſay the* LORD'S *Prayer?*

A. OUR *Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done on Earth as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation. But deliver us from Evil.* Amen.

Q. WHAT *deſireſt thou of* GOD *in this Prayer?*

A. I DESIRE *my* LORD GOD *our Heavenly Father, who is the Giver of all Goodneſs, to ſend his Grace unto me and to all People, that we may worſhip Him, ſerve Him, and obey Him as we ought to do. And I pray unto* GOD *that He will ſend us all Things that be needful both for our Souls and Bodies.*

And that He will be merciful unto us, and forgive us our Sins, and that it will pleaſe Him to ſave and defend us in all Dangers ghoſtly and bodily, and that He will keep us from all Sin and Wickedneſs, and from our ghoſtly Enemy, and from everlaſting Death. And this I truſt He will do of his Mercy and Goodneſs, through our LORD Jeſus Chriſt. *And therefore I ſay* Amen. *So be it.*

O LORD, it is my Duty and my Happineſs to love Thee: but alas! my own ſad Experience teaches me, how little able I am to love.

AH! LORD, there is a dark Cloud of Ignorance ſpread over my Soul, that intercepts thy Beams, I cannot clearly ſee, I cannot fully know how lovely Thou art.

AH! LORD, when ever any Gleams of thy Lovelineſs break in upon my Spirit, and attract my Will; a Crowd of ſtrange Loves importune and tempt me to wander after them.

SINCE, O my GOD, I can of myſelf neither know, nor love Thee, ſince I cannot by my own Strength do *thoſe Things* thou requireſt, *nor walk in thy Commandments, nor ſerve Thee*, nor think ſo much as one good Thought; Whither can I fly but only to thy free and unbounded Love? Thou art my Hope, my Help, and my Salvation; Thou only canſt teach and enable me to know and to love thy own Goodneſs.

BY thy *ſpecial Grace*, O my GOD, by thy particular Aſſiſtance, by the Strength of thy Love *I can do all Things:* O let thy Grace ever enlighten and enflame me; let it ever prevent, and accompany, and follow me; let it ever excite, and increaſe

creaſe, and ſupport thy Love in my Heart; O let it ever work in me, both *to will and to do of thy good Pleaſure.*

I KNOW, LORD, that *thy Grace*, and all other Bleſſings *I muſt learn at all Times to call for by diligent Prayer*, and I adore and love thy infinite Benignity to Sinners, indulging us the Privilege, the Honour, the Happineſs to pray to Thee, to pour out our Souls, to breathe out our Deſires, to preſent our Wants, and to unboſom our Griefs at thy Throne of Love.

I PRAISE and I love Thee, O ſovereign Love, for not only permitting us miſerable Wretches to pray to Thee, but alſo for giving us all imaginable Encouragement to ſo important a Duty.

I ADORE and love Thee, for inviting, for commanding us to pray: I adore and love Thee, for pouring out thy Holy *Spirit of Grace and Supplication* on us, to help our Infirmities, to aſſiſt us in praying, to make *Interceſſion for us with Sighs and Groans that cannot be uttered*, with the utmoſt Ardour of a penitential and indigent Love. I adore and love Thee, for giving us ſo many glorious Promiſes of hearing our Prayers, ſo many firm Aſſurances of a gracious Acceptance.

O THOU great Prophet of Divine Love, who, as if thy Invitation, and Command, and Aſſiſtance, and Promiſes were not enough to make us pray, haſt condeſcended to teach us this Duty Thyſelf, and to give us a perfect Pattern of Prayer, for which I adore and love Thee:

GLORY be to Thee, who in dictating a Form of Prayer, and enjoining us to uſe it, haſt complied

with our Weakneſs, who in dictating a ſhort Form, haſt taught us to avoid *vain Repetitions*, or *thinking we ſhall be heard for much ſpeaking*, and to meaſure our Prayers rather by their Fervency than Length.

THAT Prayer which was compoſed by Thyſelf, O GOD that heareſt Prayer, we are ſure is moſt divine and excellent, and perfect like its Author, and moſt agreeable to Thee, for which I adore and love Thee.

O BLESSED *Jeſus*, the only Beloved of GOD, Thou beſt underſtandeſt the Language of Love, and in that Language Thou haſt taught us to pray, and whenever we pray in that Language, we have an humble Confidence thy heavenly Father will hear us, who with the Words of his own beloved Son will ever be well pleaſed.

THOU, O heavenly Guide of our Devotion and our Love, by teaching us to pray, haſt ſhewed us that Prayer is our Treaſury where all Bleſſings are kept, our Armoury where all our Strength and Weapons are ſtored, the only Preſervative, and the very vital Heat of Divine Love. Give me Grace therefore to call on Thee at *all Times by diligent Prayer*.

O THE unſpeakable Miſery of thoſe who either totally neglect the Duty of Prayer, or elſe prophane it by drawing near to GOD with their Lips when their Hearts are far from Him, whoſe Prayers being void of all Devotion and Concern, are turned into freſh Sins: How deſervedly ſhall he have GOD for his Enemy, who would not beg Pardon of a moſt reconcileable Father! How deſervedly ſhall he ſuffer eternal Wrath, who thought Heaven not worth the aſking!

O MY

O MY GOD, let me daily offer up to Thee my Morning and Evening Sacrifice in private, and in publick too, if my Circumſtances permit, and as near as I can, let me omit no Opportunities of praying, or of praiſing Thee.

O MY GOD, may I ever *keep myſelf in thy Love, by praying in the Holy Ghoſt*, and by *praying without ceaſing*, ſince I inceſſantly want the Succours of thy Love.

AH LORD, I know my Devotions has daily many Interruptions, I cannot always be actually praying; keep my Heart always in an habitual Diſpoſition to Devotion, and in Mindfulneſs of thy Divine Preſence.

O MY GOD, as thy infinite Love is ever ſtreaming in Bleſſings on me; let my Soul be ever breathing Love to Thee.

O MY GOD, to Prayer whereby I addreſs to Thee, give me Grace to add the daily Reading and Meditation of thy Word, whereby Thou art pleaſed to converſe with me.

IT is thy abundant Love to us, O LORD, that Thou indulgeſt us thy Word in our own Tongue, and from thoſe dear Volumes of thy Love, every devout Lover may daily, and on all Occaſions ſupply proper Fuel to his Love, for which all Love, all Glory be to Thee.

I ADORE and love Thee, O heavenly Oracle of Love, for contriving this Prayer in that admirable Method; that Thou haſt withal taught us all the Requiſites of an acceptable Prayer: Thou in the Preface haſt taught us *how to pray*; in the Petitions for

what to pray; and in the Concluſion *what ought to be the End of our Prayers*, for which I adore and love Thee.

Father.] GLORY be to Thee, O *Jeſu*, who haſt taught us to whom to direct our Prayers, to GOD only, ſince He only is omniſcient to know, and all-ſufficient to ſuccour us in our Neceſſities.

GLORY be to Thee who haſt taught us, for whoſe Sake only we can hope to be heard, even for thy own, O bleſſed *Jeſus*; for it is through thy alone Mediation that we Sinners can call GOD, *Father*; haſt taught us to pray with the Affections of a Child, with reverential Love, and Reliance on the paternal Care and Love of our heavenly Father.

Our Father.] GLORY be to Thee, O LORD, who in teaching me to call GOD, *Our Father*, haſt taught me not to confine my Charity to myſelf, but to pray alſo with the Affections of a Brother, and to enlarge it to all Mankind, who are Children by Creation, to all Chriſtians, who are Children by Adoption, of the ſame heavenly Father; O give me that Brotherly-kindneſs to them all, that I may beg the ſame Bleſſings for them as for myſelf, and earneſtly pray that they may ſhare with me in thy fatherly Love.

Which art in Heaven.] GLORY be to Thee, O thou Beloved of the Father, who in teaching us to pray to *Our Father in Heaven*, haſt taught me the infinite Diſtance between GOD and us, and to pray in the Humility of a Suppliant, with that Awe that becomes a frail Creature, a miſerable Sinner before his Creator, and his Judge.

O FATHER

O FATHER Almighty, tho' thou filleſt all Places, yet thy Glory is moſt manifeſted in Heaven, and there thy Majeſty does moſt illuſtriouſly dwell, and to thy Throne there are we to lift up our Hearts when we pray, O let my Soul fly up to Thee, in heavenly Thoughts and Deſires, and Love: O let me ſavour nothing of the Earth, whenever I treat with Thee in Heaven!

GLORY be to Thee, O gracious LORD, who in the Petitions of thy divine Prayer, haſt taught us for what we are to pray, for all Bleſſings temporal and eternal, for all Things lawful, *and according to thy Will.*

GLORY be to Thee, O *Jeſu*, who in ranking the Petitions of ſpiritual Bleſſings firſt, haſt taught us to ſeek Heaven in the firſt Place: Grant, LORD, that I may always beg thy Bleſſings in their due Order; that I may pray for Bleſſings ſpiritual with holy Violence, with Importunity, and Reſolution, not to be denied, as being the proper Ingredients of thy Love, and abſolutely neceſſary to my eternal Welfare, and for temporal with Reſignation to thy Will, ſince I may love Thee, and be eternally happy without them.

Hallowed be thy Name.] O LORD GOD, may *thy Name*, thy own glorious and amiable Self have a Love and Honour incommunicable. May thy infinite Goodneſs and Greatneſs be for ever, by all Men and all Angels, admired, and adored, and magnified, both in private and publick, in our Hearts, our Mouths, and our Lives.

ALL Creatures ſhare in thy Goodneſs, O GOD, O let all Creatures help us to glorify thy Name.

O MAY

O MAY *every Thing that hath Breath, praiſe the* LORD.

Thy Kingdom come.] O THOU King of Kings, may *thy Kingdom of Grace*, the Church militant, the Catholick Seminary of Divine Love, come to its utmoſt Perfection in this Life.

O MAY thy Goſpel be daily propagated, unbelieving Nations converted, and the Number of thy Saints augmented.

GRANT, O LORD GOD, that thy true Religion, thy Word, thy Conveyances of Grace, all the holy Inſtitutions, Laws and Governors, fix'd by Thee in thy ſpiritual Kingdom, may be loved and honoured, and obeyed; and that thy faithful Subjects may be protected againſt all the Malice of wicked Men, and Powers of Darkneſs.

O MY GOD, let it be thy good Pleaſure to put a Period to Sin and Miſery, to Infirmity and Death; to compleat the Number of thine Elect, and to haſten thy Kingdom of Glory; that I, and all that wait for thy Salvation, may in the Church triumphant eternally love and praiſe Thee.

Thy Will be done on Earth, as it is in Heaven.] O MY GOD, thy Will, and thy Commands, *are moſt holy, juſt, and good*, and condeſcending to our Weakneſs, and by no Means grievous; O give me Grace conſcientiouſly to obſerve them.

THY bleſſed Angels, O LORD, *always behold thy Face in Heaven*, they have the beatifick Viſion of thy incomparable Amiableneſs, they cannot but unalterably chooſe Thee, they muſt needs to their utmoſt Capacity praiſe and love Thee, they cannot poſſibly

poſſibly offend Thee, they ever perfectly obey Thee, and are always upon the Wing at thy Command.

LORD, give me Grace, in Imitation of the bleſſed Spirits above, to ſet Thee always before me, O fix my ſerious Contemplation on Thee. Raviſh my Soul with a lively Senſe of thy infinite Amiableneſs. O vouchſafe me one ſhort Glimpſe of thy Goodneſs. O may I once *taſte and ſee how gracious Thou art*, that all Things beſides Thee may be taſteleſs to me, that my Deſires may be always flying up towards Thee, that I may render Thee Love, and Praiſe, and Obedience, pure and chearful, conſtant and zealous, univerſal and uniform, like that the holy Angels render Thee in Heaven.

Give us this Day our daily Bread.] GLORY be to Thee, *who openeſt thy Hand, and filleſt all Things living with Plenteouſneſs.*

LET it be thy good Pleaſure to give me and all that wait on thy Love, our Food in due Seaſon, *give us Bread*, Health, Food, Raiment, and all the Neceſſaries of Life.

GIVE us, O heavenly Father, *daily Bread*, nothing to gratify our Luxury, but ſuch a Competence as thy divine Wiſdom ſees fitted for us.

GIVE us, O bountiful Creator, *daily Bread this Day*, teach us to live without Anxiety for To-morrow, with a Dependance on thy fatherly Goodneſs, and to be content and thankful for the preſent Portion.

O MERCIFUL LORD, give us *our Bread*, that which is our own Bread, by honeſt Labour, or a lawful

lawful Title, and grant that we may never eat the Bread of Idleneſs or of Deceit.

Do Thou, LORD, *give* us our Bread, for unleſs Thou giveſt it we cannot have it, and together with our Bread give us thy Bleſſing, otherwiſe our Bread will not nouriſh us.

ABOVE all, O LORD GOD, give us the Bread of Life, the Bread that came down from Heaven, the Body and Blood of thy moſt bleſſed Son, to feed our Souls to Life eternal.

BLESSED *Jeſus*, O that it might be *my Meat*, as it was thine, *to do the Will of thy heavenly Father.*

And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us.] FOR thy own Mercies Sake, and for the Merits of the Son of thy Love, *forgive us* and all penitent Sinners *our Treſpaſſes*, our Sins, known or ſecret, of Omiſſion or Commiſſion, which are the vaſt Debts we owe to thy Juſtice.

FORGIVE *us*, O LORD, *as we forgive them*, even our greateſt Enemies, that *treſpaſs againſt us*, their Treſpaſſes, which are infinitely inconſiderable in Compariſon of our Treſpaſſes againſt Thee.

GLORY be to Thee, O LORD, who to teach us Charity, haſt made our Forgiveneſs of others the Condition of obtaining thine.

O EASY, O gracious Condition of Pardon, who would not forgive his Brother a few *Pence* to have *ten thouſand Talents* forgiven?

LET

LET my Love learn from thine, not only to forgive my Enemies, but to be zealous alſo to do them Good.

And lead us not into Temptation.] O LORD GOD, Thou ſeeſt how our ghoſtly Enemies, the World, the Fleſh, and the Devil, are every Moment ſoliciting, alluring, or tempting us to Evil; be merciful unto us, ſave, help, and deliver us.

THOU ſeeſt, O my GOD, how infirm I am, and how ready my own deceitful Heart is to ſurrender to the Tempter; I know that *Satan* cannot tempt me without thy Permiſſion: O lead me not, if it be thy good Pleaſure ſuffer me not to fall into violent and laſting Temptations, that may endanger my Perſeverance.

I KNOW, O heavenly Father, that to be tempted is no Sin, for thy own beloved Son was tempted to the moſt horrid of all Sins, *to fall down and worſhip* the Devil; I know, LORD, the Sin lies in yielding to the Temptation.

O MY GOD, if Thou for Trial of my Love lead me into any great Temptation, and let me continue under it, thy Will, LORD, be done, not mine: Let thy paternal Tenderneſs limit and controul the Tempter: Let thy all-ſufficient Grace reſtrain my Conſent, and keep me always on my Guard, watching and praying, and let me be at laſt more than Conqueror.

I AM content, LORD, to be tried, ſo I be not wicked, though it be grievous for thoſe that love Thee to be tempted to offend Thee.

But

But deliver us from Evil.] O FATHER of Mercy, if Thou thinkeſt fit to *lead me into Temptation, deliver me from the Evil* to which I am tempted: Deliver me from the Evil of Sin, and the Evil of Puniſhment, from the Evil One, from the evil World, and from my own evil Heart, and from all Suggeſtions to Evil, for all that is evil is moſt hateful to Thee, who art infinite Goodneſs, and moſt deſtructive of thy Love. And therefore from all that is evil, O almighty LORD, defend me.

For Thine is the Kingdom, and the Power, and the Glory, for ever and ever.] I ADORE and love Thee, O *Jeſu*, who by concluding thy Prayer thus, haſt taught us, that the right End of our Prayers ſhould be the Glory of GOD, that we ſhould be ever careful to mix Praiſe with our Prayers, and to be as zealous to give Thanks for what we receive, as to pray for what we want.

To Thee, O LORD, do we pray, on Thee only we depend for Acceptance, to Thee only we offer up our Praiſes, for *Thine is the Kingdom*, ſovereign Right to diſpoſe of all Things, Thine is the *Power*, almighty to relieve and bleſs us, *Thine is the Glory*, all the Communications of thy Goodneſs, as they flow from Thee, return to Thee again in Sacrifices of Love, of Praiſes and Adoration.

Amen.] FOR the Sake, O heavenly Father, of thy Beloved, in whom all *thy Promiſes are Amen*, and who is Himſelf *the Amen, the faithful and true Witneſs* of thy Love to us: Hear me, and pardon my Wanderings and Coldneſs, and help me to ſum up and inforce my whole Prayer; all my Wants, and all the Wants of thoſe I pray for, in a hearty and fervent, and comprehenſive *Amen*.

Q. How *many Sacraments hath Chriſt ordained in his Church?*

A. Two *only, as generally neceſſary to Salvation, that is to ſay, Baptiſm, and the Supper of the* Lord.

Glory be to Thee, O crucified Love, out of thy wounded Side flowed Water and Blood, the *two Sacraments*, which Thou haſt *ordained in thy Church, Baptiſm, and the Supper of the Lord*; the one to initiate, the other to confirm us in our Chriſtianity.

Glory be to Thee, O Lord, who having *ordained two Sacraments only*, and made them *generally neceſſary to Salvation*, art yet pleaſed to *have Mercy rather than Sacrifice*; in Caſes where they cannot be had, Thou doſt ſupply the Want of them by thy merciful Acceptation of thoſe Perſons, who earneſtly deſire, and are diſpoſed to receive them.

O blessed *Jeſu*, the greater thy Compaſſion is to thoſe who want thy Sacraments, by Reaſon of their Infelicity, not their Choice, the greater will be thy Indignation againſt thoſe who wilfully neglect what thy Love has ordained to be throughout thy whole Church uſed and revered, from which Neglect of thy Love, good Lord, deliver me.

Q. What *meaneſt thou by this Word Sacrament?*

A. *I mean an outward and viſible Sign of an inward and ſpiritual Grace, given unto us, ordained by* Chriſt *Himſelf, as a Means whereby we receive the ſame, and a Pledge to aſſure us thereof.*

Q. How *many Parts are there in a Sacrament?*

A. Two: *The outward viſible Sign, and the inward ſpiritual Grace.*

GLORY be to Thee, O tendereſt Love, who to ſtoop to our weak Apprehenſion, haſt in the two Sacraments made *an Outward and Viſible*, and familiar Thing, to be the *Sign of an inward Inviſible* myſterious and ſpiritual Grace.

GLORY be to Thee, O bountiful Love, for ordaining and giving us the Holy Sacraments. Thou thyſelf only art the Author and Fountain of Grace, and Thou only haſt the Right of inſtituting the Conveyances of thy own Grace: All Love, all Glory be to Thee.

GLORY be to Thee, O mighty Love, who haſt elevated theſe outward Signs, to an Efficacy far above their Natures, not only to ſignify, but to be *Means* to convey thy Grace to us, to be Seals and Pledges, to aſſure to us the Communications of thy Love, that our Sight may aſſiſt our Faith, that if with due Preparation we receive them, both Parts of the Sacraments will go together; as certainly as we receive the *outward and viſible Sign*, ſo certainly ſhall we receive the *inward and inviſible Grace*, for which all Love, all Glory, be to Thee.

Q. WHAT *is the outward viſible Sign or Form in Baptiſm?*

A. WATER: *Wherein the Perſon is baptized, In the Name of the Father, and of the Son, and of the Holy Ghoſt.*

Q. WHAT *is the inward and ſpiritual Grace?*

A. A DEATH *unto Sin, and a new Birth unto Righteouſneſs: For being by Nature born in Sin, and the Children of Wrath, we are hereby made the Children of Grace.*

Q. WHAT

Q. WHAT *is required of Perſons to be baptized?*
A. REPENTANCE, *whereby they forſake Sin; and Faith, whereby they ſtedfaſtly believe the Promiſes of* GOD *made to them in that Sacrament.*

Q. WHY *then are Infants baptized, when by Reaſon of their tender Age they cannot perform them?*
A. BECAUSE *they promiſe them both by their Sureties; which Promiſe, when they come to Age they are bound to perform.*

GLORY be to Thee, O Thou Lover of Souls; it was by thy preventing Love, that I was *baptized* with the *outward Sign, Water, in the Name of the Father, and of the Son, and of the Holy Ghoſt*, Mat. xxviii. 19. That I ſhould believe in the moſt Holy Trinity; that I ſhould entirely live devoted to the three moſt adorable Perſons; that I ſhould wholly depend on their gracious Aſſiſtances, and love and glorify that tri-une Love, the Author of my Salvation.

GLORY be to Thee, O *Jeſu*, who by *Water*, that waſhes away the Filth of the Body, doſt repreſent thy *inviſible Grace in Baptiſm*, which ſpiritually waſhes and cleanſes the Soul.

GLORY be to Thee, O bleſſeed LORD, who in Baptiſm ſaveſt us, not by the outward Waſhing, but by the inward purifying Grace, accompanied with the *Anſwer of a good Conſcience towards* GOD; by which thy propitious Love brought me into thy Church, the ſpiritual Ark, to ſave me from periſhing in the Deluge of Sin, which overwhelms the World, and therefore all Love, all Glory, be to Thee.

GLORY be to Thee, by whoſe *inviſible Grace*, we in Baptiſm die to Sin, to all carnal Affections, renouncing them all, and reſolving to take no more Pleaſure in them than dead Perſons do in the Comforts of Life. O may I ever thus die to Sin.

GLORY be to Thee, O *Jeſu*, who from our Death *to Sin* in our Baptiſm, doſt raiſe us to a new Life, and doſt breathe into us the Breath of Love; *it is in this Laver of Regeneration* we are *born again by Water, and the Spirit*, by a *new Birth unto Righteouſneſs:* That as the natural Birth propagated Sin, our ſpiritual Birth ſhould propagate Grace; for which all Love, all Glory, be to Thee.

GLORY be to Thee, who, in our Baptiſm, doſt give us the holy Spirit of Love, to be the Principle of new Life in us, to infuſe into our Souls a ſupernatural Ability to obey and love Thee, for which all Love, all Glory, be to Thee.

GLORY be to Thee, O compaſſionate Love, who when we were conceived and *born in Sin*, of ſinful Parents, when we ſprang from a Root wholly corrupt, and were all *Children of Wrath*, haſt in our Baptiſm *made us Children* of thy own Heavenly Father by Adoption and Grace, when we were Heirs of Hell, haſt made us Heirs of Heaven, even joint Heirs with thy own Self, of thy own Glory; for which with all the Powers of my Soul I adore and love Thee.

I KNOW, LORD, that I am thine no longer than I love Thee; I can no longer feel the ſaving Efficacy of my Baptiſm, than I am faithful to my Vow I there made; if I *name the Name of* Chriſt, *I am to depart from Iniquity*, 2 *Tim.* ii. 19. O do Thou give me the Grace of true *Repentance* for all my

my *Sins*, for my original Impurity, and for all my actual Tranſgreſſions, that I may abhor and forſake them all; wound my Soul with a moſt affectionate Sorrow, for all the Injuries and Diſhonours I have offered to infinite Love.

GLORY be to Thee, O *Jeſu*, for all thoſe exceeding great and precious *Promiſes* of Pardon, and Grace, and Glory, which Thou haſt *made to us* Chriſtians in the *Sacrament* of Baptiſm: O may I ever ſtedfaſtly believe; O may I ever paſſionately love, may I ever firmly rely on thy ſuperabundant Love in all theſe *Promiſes*, for which I will ever adore and love Thee.

GLORY be to Thee, who in my Infancy didſt initiate me by holy Baptiſm; who by thy preventing Grace, when I was a little Child, didſt receive me into the evangelical Covenant, didſt take me up into the Arms of thy Mercy, and bleſs me. Glory be to Thee, who didſt early dedicate me to thyſelf, to prepoſſeſs me by thy Love, before the World ſhould ſeize and defile me.

AH Gracious LORD, how long, how often have I polluted myſelf by my Sins? But I repent and deplore all thoſe Pollutions, and I conſecrate myſelf to Thee again: O pardon and accept me, and reſtore me to thy Love: O let the Intenſeneſs of Love retrieve all the Love I have loſt.

GLORY be to Thee, O *Jeſu*, when by Reaſon of my Infancy I could not *promiſe* to repent and believe for myſelf, didſt mercifully accept of the *Promiſe* of my *Sureties*, who *promiſed both for me*, as Thou didſt accept for Good to the Paralytick, the charitable Intentions of thoſe that brought him

to Thee, and of the Woman of *Canaan*, for the Cure of her Daughter: For which merciful Acceptance, all Love, all Glory be to Thee.

O MY GOD, the Promiſe which was made by my *Sureties* for me, I acknowledge that as ſoon as I came to *Age* I was *bound* myſelf to *perform*, and I own and renew my Obligation: I promiſe, with all the Force of my Soul to love Thee; O do Thou ever keep me true to my own Promiſe, ſince Thou art unalterably true to thine.

Q. WHY *was the Sacrament of the* LORD's *Supper ordained?*

A. FOR *the continual Remembrance of the Sacrifice of the Death of* Chriſt, *and of the Benefits which we receive thereby.*

Q. WHAT *is the outward Part or Sign of the* LORD's *Supper?*

A. BREAD *and Wine, which the* LORD *hath commanded to be received.*

Q. WHAT *is the inward Part, or Thing ſignified?*

A. THE *Body and Blood of* Chriſt, *which are verily and indeed taken and received by the Faithful in the* LORD's *Supper.*

Q. WHAT *are the Benefits whereof we are Partakers thereby?*

A. THE *Strengthning and Refreſhing of our Souls, by the Body and Blood of* Chriſt, *as our Bodies are by the Bread and Wine.*

Q. WHAT *is required of them who come to the* LORD's *Supper?*

Q. To

A. To *examine themſelves whether they repent them truly of their former Sins, ſtedfaſtly purpoſing to lead a new Life; have a lively Faith in* God's *Mercy through* Chriſt, *with a thankful Remembrance of his Death, and be in Charity with all Men.*

Glory be to Thee, O crucified Love, who at thy laſt *Supper* didſt *ordain* the Holy Euchariſt, the Sacrament and Feaſt of Love.

It was *for the continual Remembrance of the Sacrifice of thy Death, and of the Benefits we receive thereby,* that Thou waſt pleaſed to *ordain* this awful Rite; all Love, all Glory be to Thee.

Ah! Lord, how little ſenſible is he of thy Love in dying for us, who can ever forget Thee.

Wo is me, that ever a Sinner ſhould forget his Saviour, and yet alas, how prone are we to do it!

Glory be to Thee, O gracious *Jeſu*, who to impreſs thy Love deep on our Souls, haſt inſtituted the bleſſed Sacrament, and commanded us, *Do this in Remembrance of Me.*

O Jesu, let the Propitiatory Sacrifice of thy Death, which Thou didſt ſuffer upon the Croſs for the Sins of the whole World, and particularly for my Sins, be ever freſh in my Remembrance.

O blessed Saviour, let the mighty Salvation that Love has wrought for us, never ſlip out of my Mind, but eſpecially let my *Remembrance* of Thee in the Holy Sacrament be always moſt lively and moſt affecting.

O Jesu,

O JESU, if I love Thee truly, I ſhall be ſure to frequent thy Altar, that I may often remember all the Love of my crucified Redeemer.

I KNOW, O my LORD and my GOD, that a bare *Remembrance* of Thee is not enough; do Thou fix in me ſuch a *Remembrance* of Thee, as is ſuitable to the infinite Love I am to remember: Work in me all thoſe holy and Heavenly Affections, which become the Remembrance of a crucified Saviour.

GLORY be to Thee, O adorable *Jeſus*, who under the *outward* and *viſible* Part, the *Bread and Wine*, both which *Thou haſt commanded to be* received, doſt communicate to our Souls, *the inward and inviſible Grace*, thy own moſt *bleſſed Body which are verily and indeed taken and received by the Faithful in thy Supper*, for which all Love, all Glory be to Thee.

O GOD incarnate, how the Bread and the Wine, unchanged in their Subſtance, become thy Body and thy Blood; After what Manner Thou, who art in Heaven, art preſent throughout the whole Action to every devout Receiver; *How Thou canſt give us Thy Fleſh to eat, and Thy Blood to drink; How Thy Fleſh is Meat indeed, and Thy Blood is Drink indeed*; I can by no means comprehend; but I firmly believe all Thou haſt ſaid, and I firmly rely on Thy omnipotent Love, to make good thy Word; for which all Love, all Glory be to Thee.

I BELIEVE, O crucified LORD, that *the Bread which we break, is the Communication of thy Body*; and *the Cup of Bleſſing which we bleſs*, is the Communi-

munication of thy Blood; and that Thou doſt as effectually convey thy Body and Blood to our Souls, by the Bread and Wine, as Thou didſt thy Spirit to thy Diſciples; for which all Love, all Glory be to Thee.

LORD, what need I labour to ſearch out the Manner of thy myſterious Preſence in the Sacrament, when my Love aſſures me Thou art there? All the Faithful who approach Thee, know that Thou art there, they feel the Virtue of Divine Love going out of Thee to heal their Infirmities, and to enflame their Affections; for which all Love, all Glory be to Thee.

O HOLY *Jeſu*, when at the Altar I ſee the *Bread broken*, and the *Wine* poured out, *teach me to diſcern thy Body there*; let thoſe ſacred and ſignificant Actions create in me a moſt lively *Remembrance* of thy Sufferings, how thy bleſſed Body was ſcourged, wounded, bruiſed, and tormented; how thy precious Blood was ſhed for my Sins; and ſet all my Powers on Work to love Thee, and to celebrate thy Love in thus dying for me.

GLORY be to Thee, O *Jeſu*, who didſt inſtitute the Holy Euchariſt in both Kinds, and haſt *commanded* both to be *received*, both the Bread and the Wine, both thy Body broken, and thy Blood ſhed: Thy Love, O LORD, has given me both, and both are equally ſignificative and productive of thy Love: I do as much thirſt after the one, as I hunger after the other, I equally want both, and it would be grievous to my Love to be deprived of either.

O MY LORD, and my GOD, do Thou ſo diſpoſe my Heart, to be thy Gueſt at thy holy Table,

ble, that I may feel all the sweet Influences of Love crucified, *strengthning and refreshing my Soul, as our Bodies are by the Bread and Wine.*

O MERCIFUL *Jesu*, let that immortal Food which in the Holy Eucharist Thou vouchsafest me, instill into my weak Soul, new Grace, new Life, new Love, new Vigour, and new Resolution, that I may never more faint or droop in my Duty.

RAISE in me fresh Ardours of Love, that it may be henceforth the greatest Torment I can endure, ever to offend Thee, that it may be my greatest Delight to please Thee.

O AMIABLE *Jesu*, when I devoutly receive the outward Elements, as sure as I receive them, I receive Thee, I receive the Pledges of thy Love, to quicken mine; O indulge me one Foretaste of the Deliciousness of thy Love, that in the Strength of that I may perseveringly love Thee.

GLORY be to Thee, my LORD, and my GOD, who hast given me an Invitation to thy Heavenly Feast. All Love, all Glory be to Thee.

LORD, give me Grace, that I may approach thy awful Mystery with a Heart fully disposed to love Thee.

O MY GOD, my Judge, give me Grace, I most humbly beseech Thee, to *examine* my whole Life past, by the Rule of thy Commandments before I presume to eat of that Bread, and drink of that Cup, give me Grace to deplore all my Provocations, lest coming unprepared, I receive *unworthily, and eat and drink my own Damnation.*

O THOU

O THOU great Searcher of Hearts, help me ſo impartially to judge, and condemn myſelf, ſo humbly to repent, and beg Pardon that I may not be condemned at thy Tribunal, when I ſhall appear there at the laſt Day.

LORD, give me Grace to ſearch every Secret of my Heart, to leave no Sin unrepented of; fill my Eyes full of Tears of Love, that with thoſe Tears I may lament all the Indignities I have offered thy Love.

BUT alas! after the moſt ſtrict Examination we can make, who can number his Impieties? *Who can tell how oft he offendeth?* LORD, cleanſe me from my ſecret Faults, which in general I renounce and bewail.

THOU who alone changeſt the Heart, be pleaſed to change mine, change my Averſion of Thee, into an entire Love of Thee. Give me a filial *Repentance*, that with a broken and contrite Heart I may grieve and mourn, and *repent* of all my *former Sins*, and may forever forſake them, and return to my Obedience.

LET thy Love, O my GOD, ſo fill my Soul, that I may for the future *ſtedfaſtly propoſe to lead a new Life*, that I may renew my Baptiſmal Vow, and hereafter live, as a ſworn Votary to thy Love.

O HEAVENLY Father, ſettle in my Soul, a *lively Faith in thy Mercy through* Chriſt, a ſteady Belief in all thy Love to Sinners, and an affectionate Reliance on the Merits and Mediation of thy crucified Son.

O MY

O MY crucified GOD, let the *Remembrance of thy Death* ſet all the Powers of my Soul on Work that I may deſire and pant after Thee; that I may admire and adore Thee; that I may take heavenly Delight in thy gracious Preſence, that with Praiſe and Thankſgiving, I may receieve Thee into my Heart.

LORD, when I preſent myſelf and my Love, as all the Gift I have to offer at thy Altar, next to my Love to Thee, and for the Sake of thy infinite Love to me, which I there remember, give me Grace to love my Neighbour, *and to be in Charity with all Men*, and *to walk in Love, as Thou haſt loved us, and haſt given Thyſelf for us, an Offering, and a Sacrifice to* GOD, *for a ſweet ſmelling Savour.*

O JESU, in this Memorial of thy Sufferings I ſee how Thou didſt forgive me, and love me when I was thy Enemy; O for thy deareſt Love to me, give me Love to forgive all my Enemies, and to be at Peace with the World, as I deſire to be loved and forgiven, and to be at Peace with Thee.

ALL that have any way injured me, I freely forgive, for thy Sake; do Thou alſo forgive them: Incline them to Brotherly Charity, and let them at laſt feel the Comfort of that Reconciliation Thou didſt make upon the Croſs, for which I will ever adore and love Thee.

O MY GOD, if I have wronged or injured my Neighbour, give me Giace to beg his Pardon; and, as I have Opportunity, to make him Satisfaction and Reſtitution, according to my Power.

O Crucified Love, when ever I ſee Thee in any of poor Members, hungry, naked, or in Diſtreſs

ſtreſs, let the Remembrance of thy Love engage me to contribute all I can to their Relief; may I ever be liberal in my Alms to Thee, who wert ſo liberal of thy ineſtimable Blood for me.

To GOD the Father, who firſt loved us, and made us accepted in the Beloved; to GOD the Son, who loved us, and waſh'd us from our Sins in his own Blood; to GOD the Holy Ghoſt, who ſheds the Love of GOD abroad in our Hearts, be all Love, and all Glory, from Time, and for Eternity. *Amen.*



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